CONSTITVTIO
AND CANONS
Ecclesiasticall,

Treated vpon by the Bishop
don, President of the Conuocation
Prouince of Canterbury, and the r
the Bishops and Clergie of the
said Prouince:

And agreed vpon with the Kings M
Licence in their Synode begun at London A
Dom. 1603. And in the yeere of the raigne
Soueraigne Lord IAMES by the grace of God Ki
of England, France and Ireland the first,
and of Scotland the 37.

And now published for the due obseruat
them by his Maiesties authoritie, vnder the
great Seale of ENGLAND.

IMPRINTED AT LONDON
by *Robert Barker*, Printer to the Kings
most Excellent Maiestie.
ANNO 1604.

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IAMES

IAMES *by the grace of God King of* England, Scotland, France *and* Ireland, *defender of the faith &c. To all to whom these presents shall come, Greeting. Whereas our*

Biſhops, Deanes of our Cathedrall Churches, Archdeacons, Chapters and Colleges, & the other Cleargie of euery Dioceſſe within the Prouince of Canterbury, *being ſummoned & called by vertue of our Writ directed to the moſt reuerend father in God* IOHN *late Archbiſhop of* Canterbury, *and bearing date the* 31. *day of Ianuary in the firſt yeere of our Raigne of* England, France *and* Ireland, *and of* Scotland *the* 37. *to haue appeared before him in our Cathedrall Church of Saint* Paul *in London the* 20. *day of March then next enſuing, or elſewhere, as he ſhould haue thought it moſt conuenient, to treat, conſent, and conclude vpon certaine difficult, and vrgent affaires mentioned in the ſaid Writte, Did thereupon at the time appointed, and within*

within the Cathedrall Church of Saint Paul aforesaid, assemble themselues and appeare in Conuocation for that purpose, according to our said Writte before the Right reuerend Father in God Richard Bishop of London, duely (vpon a second Writte of Ours dated the 9. day of March aforesaid) authorized, appointed and constituted, by reason of the saide Archbishop of Canterbury his death, President of the said Conuocation, to execute those things which by vertue of our first Writ did appertaine to him the said Archbishop to haue executed if he had liued: Wee for diuers vrgent and weighty causes and considerations vs thereunto especially mouing, of our especial grace, certaine knowledge, and meere motion, did by vertue of our Prerogatiue royall

and ſupreme Authoritie in cauſes Eccleſiaſtical, giue and grant by our ſeuerall Letters Patents vnder our great Seale of England, the one dated the 12. day of April laſt paſt, and the other the 25. day of June then next following, full, free, and lawfull libertie, licence, power, and Authoritie vnto the ſaid Biſhop of London Preſident of the ſaid Conuocation, and to the other Biſhops, Deanes, Archdeacons, Chapters and Colleges, and the reſt of the Cleargie before mentioned of the ſaid Prouince, That they from time to time during our firſt Parliament now prorogued, might conferre, treate, debate, conſider, conſult, and agree of, and vpon ſuch Canons, Orders, Ordinances and Conſtitutions, as they ſhould thinke neceſſary, fit, & conuenient for the honour

nour and ſeruice of Almighty God, the good and quiet of the Church, and the better gouernement thereof to be from time to time obſerued, perfourmed, fulfilled and kept aſwel by the Archbiſhops of Canterbury, the Biſhops & their Succeſſours, and the reſt of the whole Clergie of the ſayd Prouince of Canterbury in their ſeueral Callings, Offices, Functions, Miniſteries, Degrees and adminiſtrations, as alſo by all and euery Deane of the Arches, and other Iudge of the ſayd Archbiſhops Courts, Gardians of Spiritualties, Chancellors, Deanes and Chapters, Archdeacons, Commiſſaries, Officials, Regiſters, and all and euery other Eccleſiaſticall Officers, and their inferiour Miniſters whatſoeuer of the ſame Prouince of Canterburie in their and euery of

their distinct Courts, and in the order and maner of their and euery of their proceedings: and by all other persons within this Realme, as farre as lawfully being members of the Church, it may concerne them, as in our sayd Letters Patents amongst other clauses more at large doth appeare. Forasmuch as the sayd Bishop of London, *President of the sayd Conuocation, and others the sayd Bishops, Deanes, Archdeacons, Chapters and Colledges, with the rest of the Clergie hauing met together at the time and place before mentioned, and then and there by vertue of our said authority granted vnto them, treated of, concluded, and agreed vpon certaine Canons, Orders, Ordinances and Constitutions, to the end and purpose by Vs limited and prescribed vnto them,*

and

and haue thereupon offred and preſented the ſame vnto Vs, moſt humbly deſiring Vs to giue our Royal aſſent vnto their ſayd Canons, Orders, Ordinances, and Conſtitutions, according to the forme of a certaine Statute or Acte of Parliament made in that behalfe in the xxv. yeere of the Reigne of King HENRY *the eight, and by our ſayd Prerogatiue Royall, and ſupreme Authority in cauſes Eccleſiaſticall, to ratifie by our Letters Patents vnder our great Seale of* England, *and to confirme the ſame: the title and tenour of them being word for word as enſueth:*

Conſtitutions

Annual

In the Acts of the Convocation in 1661 (
the Upper-House) publish'd in the App
to Synodus Anglicana 1702. we read

Sc. viij. 7 Jun. 1661. — Comparuit personaliter
Richardus Aldworth Armiger, & præsentav
dicto — Locumtenens Licentiam quandam Reg
Sigillo magno Angliæ sigillat. de Emendan
reformando, exponendo, & corrigendo, Consti
=tiones & Canones aliàs factas; nec non de
ordinando & conficiendo nonnullas novas C
=stitutiones, Ordinationes sive Capitula, Sta
Ecclesiasticum, Sinceram Religionem, & uti
=tatem Ecclesiæ Anglicanæ concernen. & tende
unàcum nonnullis alijs provisionibus in ea
Licentiâ insertis &c." Upon w.ch it follows, t
Lower House being sent for, the president r
mmended to them, " ut ipsi inter se conv
=nirent, & maturè excogitarent de Canon
& Constitutionibus — concipiendis, & quicqu
inde senserint sive excogitaverint, in Scrip
redigant, & — exhibeant "

Sc. x. 19 Jun. A Second Licence or Commission w
read: After w.ch a Committee of 12 Bps was ap
=ted to proceed therein, with a Committee of 24 of t
Lower House. The Bps were Pierce, Wren, Skinn
Warner, King, Henchman, Morley, Sanderson, Gr
Lucy, Laney & Gauden: And their Instructions we
to meet in the Savoy every Tuesday & Thursday, t
they had perfected their Business; & to make their R
as soon as they could.

Sess

[illegible] 21 Jan. The Protocolus [illegible]
[illegible]mmittee of ye Lower House, appointed to meet [illegible]
[illegible]th ye Committee of Bishops before named: The N[illegible]
[illegible]om were Deans Henchman, Nicholas, Honeywood
[illegible]ton, Brough, Fearne & Paul; Archdeacons Hall, [illegible]
[illegible]w, Pory, Sheafe, Peirson, Frank, Hawles & Mayne
[illegible]roctors Thorndike, Crowther, Brabant, Gunning,
[illegible]bury, Priaux, Marlen, Pulleyn, Heywood & Fleet[illegible]
Sess. xviij. 17 July — "Episcopus Sarum — praesent[illegible]
nonnullos Canones, in papyro script. & exarat.
=bus publicè perlect. & nonnullis Emendationibus
eisdem factis, — praesidens — retradidit — pro ulte[illegible]
consideratione desuper habendâ —"
Sess. xix. 19 July — "Episcopus Glouc. praesentavit
nonnullos Canones conceptos, & in papyro script.
=bus &c. (as before) pro ulteriori consideratione
revisione eorundem habend. —".
Sess. xx. 22 July — The like on some Canons produ[illegible]
[illegible] Bps of Bath & Rochester.
Sess. l. 8 Jannar. — "Habit. tractat. de & super R[illegible]
=visione Canonum sive Constitutionum — 1640 edit.
consideratione desuper, quinam eorundem fuerunt
sunt debile & idonee observand. & usitand."
Sess. liij. 17 Jan. — "Tractat. — de Revisione Cano[illegible]
& Constitutionum aliàs edit. & provis. — commis[illegible]
=ram — Will. Bath. & Wellen. Rob. Oxon, Georg. [illegible]
Benj. Petriburg. Rob. Lincoln. Rich. Carliol. Ed[illegible]
Norw. & Will. Glouc. respectivè Episcopis."
Sess. lv. 24. Jan. All the rest of the Bishops ad[illegible]
said Committee.
Sess. lxiij. 22 Febr. "Rev. pater &c. tractatum [illegible]
=buit de & super Revisione Canonum — 1640 — edit. &[illegible]
Et — Rob. Oxon, Humfr. Sarum, Geo. Wigorn. Geo. A[illegible]

Constitutions and Canons Ecclesiasticall treated vpon by the Bishop of *London*, President of the Conuocation for the Prouince of Canterbury, and the rest of the Bishops and Cleargie of the said Prouince: and agreed vpon with the Kings Maiesties licence in their Synode begun at London An. Dom. 1603.

And in the yeere of the raigne of our Soueraigne Lord Iames by the grace of God, King of England, France, and Ireland the first, and of Scotland the 37.

Of the Church of England.

I.

The Kings supremacie ouer the Church of England in causes Ecclesiasticall, to be maintained.

AS our duety to the Kings most Excellent Maiestie requireth, wee first decree and ordaine, That the Archbishop of Canterbury (from time to time) all Bishops of this prouince, all Deanes, Archdeacons, Parsons, Vicars, and all other

Eccleſiaſticall perſons, ſhall faithfully keepe and obſerue, and (as much as in them lieth) ſhall cauſe to bee obſerued and kept of others, all and ſinguler Lawes and ſtatutes made for reſtoring to the Crowne of this kingdome, the ancient Iuriſdiction ouer the ſtate Eccleſiaſtical, and aboliſhing of all forren power repugnant to the ſame. Furthermore, al Eccleſiaſtical perſons hauing cure of ſoules, and all other Preachers, and Readers of Diuinitie lectures, ſhall to the vttermoſt of their wit, knowledge, and learning; purely and ſincerely (without any colour or diſsimulation) teach, manifeſt, open, and declare foure times euery yeere (at the leaſt) in their Sermons and other Collations and lectures, That all vſurped and forren power, (forasmuch as the ſame hath no eſtabliſhment nor ground by the law of God) is for moſt iuſt cauſes taken away and aboliſhed: and that therefore no maner of obedience, or ſubiection within his Maieſties Realmes and Dominions, is due vnto any ſuch forren power: but that the Kings power within his Realmes of England, Scotland and Ireland, and all other his Dominions and Countreyes,

treys, is the higheſt power vnder God, to whom all men, aſwell inhabitants, as borne within the ſame, do by Gods Lawes owe moſt loyalty and obedience, afore and aboue all other Powers and Potentates in earth.

II.

Impugners of the Kings ſupremacie cenſured.

WHoſoeuer ſhal hereafter affirme that the Kings Maieſty hath not the ſame authority in cauſes Eccleſiaſtical that the godly Kings had amongſt the Iewes, and Chriſtian Emperors in the Primitiue Church, or impeach in any part his Regall ſupremacie in the ſaid cauſes reſtored to the Crowne, and by the Lawes of this Realme therein eſtabliſhed, let him bee excommunicated *ipſo facto*, and not reſtored but only by the Archbiſhop after his repentance and publike reuocation of thoſe his wicked errours.

III.

The Church of England a true and Apoſtolicall Church.

WHoſoeuer ſhall hereafter affirme, that the Church of England by Lawe eſta-

bliſhed vnder the Kings Maieſtie, is not a true and an Apoſtolical Church, teaching & maintaining the doctrine of the Apoſtles, let him be excommunicated *ipſo facto*, and not reſtored, but onely by the Archbiſhop after his repentance and publike reuocation of this his wicked errour.

IIII.

Impugners of the publike worſhip of God, eſtabliſhed in the Church of England cenſured.

WHoſoeuer ſhall hereafter affirme that the forme of Gods worſhip in the Church of England, eſtabliſhed by Law and conteined in the booke of Common Prayer, and adminiſtration of Sacraments, is a corrupt, ſuperſtitious, or vnlawfull worſhip of God, or containeth any thing in it that is repugnant to the Scriptures: let him be excommunicated *ipſo facto*, and not reſtored but by the Biſhop of the place, or Archbiſhop, after his repentance and publike reuocation of ſuch his wicked errors.

V.

Impugners of the Articles of Religion established in the Church of England censured.

WHosoeuer shall hereafter affirme that any of the nine and thirtie Articles agreed vpon by the Archbishops, and Bishops of both Prouinces, and the whole Cleargy in the Conuocation holden at LONDON, in the yeere of our Lorde God, one thousand fiue hundred sixty two, for the auoiding of diuersities of opinions, and for the establishing of consent touching true Religion, are in any part superstitious or erroneous, or such as hee may not with a good conscience subscribe vnto: let him bee excommunicated *ipso facto*, and not restored, but onely by the Archbishop, after his repentance and publike reuocation of such his wicked errors.

VI.

Impugners of the Rites and Ceremonies established in the Church of England censured.

WHosoeuer shal hereafter affirme, that the Rites and Ceremonies of the Church of England by Law established, are wicked, Antichristian, or superstiti-

ous, or such as beeing commanded by lawfull authoritie, men who are zealously and godly affected, may not with any good conscience approue them, vse them, or as occasion requireth subscribe vnto them: let him bee excommunicated *ipso facto*, and not restored, vntill he repent and publikely reuoke such his wicked errours.

VII.

Impugners of the gouernment of the Church of England by Archbishops, Bishops, &c. censured.

WHosoeuer shal hereafter affirme, that the gouernement of the Church of England, vnder his Maiesty by Archbishops, Bishops, Deanes, Archdeacons, and the rest that beare office in the same, is Antichristian or repugnant to the word of God: let him be excommunicated *ipso facto*, and so continue vntill he repent and publikely reuoke such his wicked errors.

VIII.

Impugners of the forme of consecrating and ordering

ring Archbishops, Bishops, &c. in the Church of England censured.

WHosoeuer shall hereafter affirme or teach, that the fourme and maner of making and consecrating Bishops, Priests, or Deacons, conteineth any thing in it, that is repugnant to the word of God, or that they who are made Bishops, Priestes, or Deacons in that forme are not lawfully made, nor ought to be accounted either by themselues or by others, to be truly either Bishops, Priests, or Deacons, vntil they haue some other calling to those diuine Offices: let him bee excommunicated *ipso facto*, not to bee restored vntill he repent and publikely reuoke such his wicked errours.

IX.

Authours of Schisme in the Church of England censured.

WHosoeuer shall hereafter separate themselues from the Communion of Saints as it is approoued by the Apostles rules, in the Church of England, & combine themselues together in a new brotherhood, accounting the Christians who are conformable

formable to the Doctrine, Gouernment, Rites, and Ceremonies of the Church of England, to be prophane and vnmeete for them to ioyne with in Christian profession: let them bee excommunicated *ipso facto*, and not restored, but by the Archbishop, after their repentance and publike reuocation of such their wicked errors.

X.

Maintainers of Schismatickes in the Church of England censured.

WHosoeuer shall heerafter affirme, That such Ministers as refuse to subscribe to the forme and maner of Gods worship in the Church of England prescribed in the Communion Booke, and their adherents, may truly take vnto them the name of another Church not established by Lawe, and dare presume to publish it, that this their pretended Church hath of long time groaned vnder the burden of certaine grieuances imposed vpon it, and vpon the members thereof before mentioned by the Church of England, and the Orders and Constitutions therein by Law established: Let them be excommunicated,

ted, and not reſtored vntill they repent and publikely reuoke ſuch their wicked errors.

XI.

Maintainers of Conuenticles cenſured.

WHoſoeuer ſhall hereafter affirme or maintaine, That there are within this Realme other meetings, aſſemblies or congregations of the Kings borne Subiects, then ſuch as by the lawes of this land are held and allowed, which may rightly challenge to themſelues the name of true and lawful Churches: let him be excommunicated and not reſtored but by the Archbiſhop, after his repentance and publike reuocation of ſuch his wicked errors.

XII.

Maintainers of Conſtitutions made in Conuenticles, cenſured.

WHoſoeuer ſhal hereafter affirme that it is lawfull for any ſort of Miniſters and Lay perſons, or either of them to ioyne together, and make Rules, Orders, or Conſtitutions in cauſes Eccleſiaſticall without the Kings authoritie, and ſhall ſubmit themſelues to be ruled and gouerned by them: let

them be excommunicated *ipso facto*, and not be restored vntill they repent, and publikely reuoke those their wicked and Anabaptisticall errors.

Of diuine Seruice, and administration of the Sacraments.

XIII.

Due celebration of Sundayes and Holy dayes.

ALl maner of persons within the Church of England shall from henceforth celebrate and keepe the Lords day, commonly called Sunday, and other Holy dayes according to Gods holy will and pleasure, and the Orders of the Church of England prescribed in that behalfe: that is, in hearing the word of God read and taught, in priuate and publike prayers: in acknowledging their offences to God, and amendement of the same, in reconciling themselues charitably to their neighbours where displeasure hath bene, in oftentimes receiuing the Communion of the body & blood

of

of Chriſt, in viſiting of the poore and ſicke, vſing all godly and ſober conuerſation.

XIIII.

The preſcript forme of Diuine Seruice to bee vſed on Sundayes and Holy dayes.

THe Common prayer ſhalbe ſaid or ſung diſtinctly and reuerently vpon ſuch daies as are appointed to be kept holy by the Booke of Common prayer, and their Eeues, and at conuenient and vſuall times of thoſe daies, and in ſuch place of euery Church as the Biſhop of the Dioceſſe, or Eccleſiaſticall Ordinary of the place ſhall thinke meete for the largeneſſe or ſtraitneſſe of the ſame, ſo as the people may bee moſt edified. All Miniſters likewiſe ſhall obſerue the Orders, Rites, and Ceremonies preſcribed in the Booke of Common prayer, aſwell in reading the holy Scriptures and ſaying of prayers, as in adminiſtration of the Sacraments, without either diminiſhing in regard of preaching, or in any other reſpect, or adding any thing in the matter or forme thereof.

XV.

The Letanie to bee read on Wedneſdayes and Fridayes.

THe Letany ſhalbe ſaid or ſung when, and as it is ſet downe in the Booke of Common prayer, by the Parſons, Vicars, Miniſters, or Curats in all Cathedrall, Collegiat, Pariſh Churches and Chappels, in ſome conuenient place, according to the diſcretion of the Biſhop of the Dioceſſe, or Eccleſiaſticall Ordinarie of the place. And that wee may ſpeake more particularly, vpon Wedneſdayes and Fridayes weekely, though they bee not Holy dayes, the Miniſter at the accuſtomed houres of Seruice, ſhall reſort to the Church and Chappel, and warning being giuen to the people by tolling of a Bell, ſhall ſay the Letanie preſcribed in the Booke of Common prayer: whereunto wee wiſh euery Houſholder dwelling within halfe a mile of the Church, to come or ſend one at the leaſt of his Houſhold fit to ioyne with the Miniſter in prayers.

XVI.

Colledges to vſe the preſcript forme of Diuine Seruice.

IN the whole Diuine Seruice, and Adminiſtration of the holy Communion, in all Colledges and Halles in both Vniuerſities, the Order, Forme, and Ceremonies ſhall be duely obſerued as they are ſet downe and preſcribed in the booke of Common prayer, without any omiſsion or alteration.

XVII.

Students in Colledges to weare Surpliſſes, in time of Diuine Seruice.

ALl Maſters and Fellowes of Colledges or Halles, and al the Schollers and Students in either of the Vniuerſities, ſhall in their Churches and Chappels vpon all Sundayes, Holy dayes, and their Eues, at the time of Diuine Seruice weare Surpliſſes, according to the order of the Church of England: and ſuch as are Graduats ſhall agreeably were with their Surpliſſes, ſuch Hoods as doe ſeuerally appertaine to their Degrees.

XVIII.

A reuerence and attention to bee vſed within the Church in time of Diuine Seruice.

IN the time of Diuine Seruice, and of euery part thereof, all due reuerence is to be vſed: For it is according to the Apoſtles Rule: *Let all things bee done decently, and according to Order.* Anſwerable to which Decencie and Order, We iudge theſe our directions following: No man ſhall couer his head in the Church or Chappel in the time of Diuine Seruice, except he haue ſome infirmitie. In which caſe let him weare a Nightcap or Coiſe. All maner of perſons then preſent ſhall reuerently kneele vpon their knees when the Generall Confeſsion, Letanie, and other Prayers are read, and ſhall ſtand vp at the ſaying of the Beleefe, according to the Rules in that behalfe preſcribed in the Booke of Common Prayer. And likewiſe when in time of Diuine Seruice the Lord IESVS ſhalbe mentioned, due and lowly reuerence ſhall bee done by all perſons preſent as it hath bene accuſtomed: teſtifying by theſe outward Ceremonies and geſtures, their inward humilitie, Chriſtian reſolution,

and

Bill Sheriff

and due acknowledgement that the Lord Ieſus Chriſt, the true and eternal Sonne of God, is the onely Sauiour of the world, in whom alone all the Mercies, Graces, and Promiſes of God to mankinde for this life and the life to come are fully and wholly compriſed. None, either man, woman, or childe, of what calling ſoeuer, ſhall be otherwiſe at ſuch times buſied in the Church, then in quiet attendance to heare, marke, and vnderſtand that which is read, preached, or miniſtred; Saying in their due places audibly with the Miniſter, the Confeſsion, the Lords Prayer, and the Creed, and making ſuch other anſweres to the publique Prayers as are appointed in the Booke of Common prayer: neither ſhall they diſturbe the Seruice or Sermon by walking or Talking, or any other way, nor depart out of the Church during the time of Seruice, and Sermon, without ſome vrgent or reaſonable cauſe.

XIX.

Loyterers not to bee ſuffered neere the Church in time of Diuine Seruice.

THe Churchwardens or Queſtmen, and their aſsiſtants, ſhall not ſuffer any idle perſons

perſons to abide either in the Churchyard or Church porch, during the time of Diuine Seruice or preaching: but ſhall cauſe them either to come in, or to depart.

XX.

Bread and Wine to be prouided againſt euery Communion.

THe Churchwardens of euery Pariſh againſt the time of euery Communion, ſhal at the charge of the Pariſh, with the aduice and direction of the Miniſter, prouide a ſufficient quantitie of fine white Bread, and of good and wholeſome Wine for the number of Communicants that ſhall from time to time receiue there: which Wine we require to bee brought to the Communion Table in a cleane and ſweete ſtanding Pot, or Stoope of Pewter, if not of purer mettall.

XXI.

The Communion to be thrice a yeere receiued.

IN euery Pariſh Church and Chappel where Sacraments are to bee adminiſtred within this Realme, the holy Communion ſhall bee miniſtred by the Parſon, Vicar, or Miniſter, ſo often, and at ſuch times as euery Pariſhioner may

may Communicate at the leaſt thriſe in the yeere (whereof the Feaſt of Eaſter to bee one) according as they are appointed by the booke of Common Prayer. Prouided, that euery Miniſter as oft as hee adminiſtreth the Communion, ſhall firſt receiue the Sacrament himſelfe. Furthermore no Bread or Wine newly brought ſhalbe vſed: but firſt the words of Inſtitution ſhalbe rehearſed when the ſaid Bread and Wine bee preſent vpon the Communion Table. Likewiſe the Miniſter ſhal deliuer both the Bread and the Wine to euery Communicant ſeuerally.

XXII.

Warning to be giuen beforehand for the Communion.

WHereas euery Lay perſon is bound to receiue the holy Communion thrice euery yeere, and many notwithſtanding doe not receiue that Sacrament once in a yeere: We doe require euery Miniſter to giue warning to his Pariſhioners publikely in the Church at Morning prayer the Sunday before euery time of his adminiſtring

that holy Sacrament, for their better preparation of themselues: Which said warning, We enioyne the sayd Parishioners to accept and obey vnder the penaltie and danger of the Law.

XXIII.

Students in Colledges to receiue the Communion foure times a yeere.

IN all Colledges and Halles within both the Vniuersities, the Masters and Fellowes, such especially as haue any Pupils, shall be carefull that all their said Pupils, and the rest that remaine amongst them be wel brought vp and throughly instructed in poynts of Religion, & that they doe diligently frequent publike Seruice and Sermons, and receiue the holy Communion: which we ordaine to be administred in all such Colledges and Halles the first or second Sunday of euery Moneth, Requiring all the sayd Masters, Fellowes, and Schollers, and all the rest of the Students, Officers and all other the seruants there so to be ordered, that euery one of them shall Communicate foure times in the yeere at the least, kneeling reuerently and decently vpon their knees according

ding to the order of the Communion Booke preſcribed in that behalfe.

XXIIII.

Copes to be worne in Cathedral Churches by thoſe that adminiſter the Communion.

IN all Cathedrall and Collegiat Churches, the holy Communion ſhall bee adminiſtred vpon principall Feaſt-dayes, ſometimes by the Biſhop if he be preſent, and ſometimes by the Deane: and at ſome times by a Canon or Prebendarie, the principall Miniſter vſing a decent Coape, and being aſsiſted with the Goſpeller and Epiſtler agreeably according to the Aduertiſements publiſhed *Anno* 7. *Elizabethæ*: the ſaid Communion to bee adminiſtred at ſuch times and with ſuch limitation, as is ſpecified in the Booke of Common prayer. Prouided, that no ſuch limitation by any conſtruction ſhall bee allowed of, but that all Deanes, Wardens, Maſters, or Heads of Cathedrall and Collegiate Churches, Prebendaries, Canons, Vicars, Petticannons, Singing-men, and all others of the Foundation, ſhall receiue the Communion foure times yeerely at the leaſt.

XXV.

Surplisses and Hoods to bee worne in Cathedrall Churches when there is no Communion.

IN the time of Diuine Seruice and Prayers in all Cathedrall and Collegiat Churches, when there is no Communion, it shall bee sufficient to weare Surplisses: sauing that all Deanes, Masters and Heads of Collegiat Churches, Canons aud Prebendaries being Graduats, shal daily at the times both of Prayer and Preaching, weare with their Surplisses, such Hoods as are agreeable to their degrees.

XXVI.

Notorious offendours not to bee admitted to the Communion.

NO Minister shal in any wise admit to the receiuing of the holy Communion, any of his Cure or Flocke which bee openly knowen to liue in sinne notorious without repentance, Nor any who haue maliciously and openly contended with their neighbours, vntill they shall be reconciled: Nor any Churchwardens or Sidemen, who hauing taken their oathes to present to their Ordinaries all such publike offences as they are particularly charged

ged to inquire of in their seuerall Parishes shall (notwithstanding their said oathes, and that their faithfull discharging of them, is the chiefe meanes whereby publike sinnes and offences may be reformed and punished) wittingly and willingly, desperately and irreligiously incurre the horrible crime of Periurie, either in neglecting or in refusing to present such of the sayd enormities and publike offences, as they know themselues to be committed in their sayd Parishes, or are notoriously offensiue to the Congregation there: although they bee vrged by some of their neighbours, or by their Minister, or by their Ordinary himselfe, to discharge their consciences by presenting of them, and not to incurre so desperately the said horrible sinne of Periurie.

XXVII.

Schismaticks not to be admitted to the Comunion.

NO Minister when hee celebrateth the Communion, shall wittingly administer the same to any, but to such as kneele, vnder paine of suspension, nor vnder the like paine to any that refuse to bee present at publike Prayers, according to the Orders of the

Church of England, nor to any that are common and notorious deprauers of the Booke of Common Prayer, and administration of the Sacraments, and of the Orders, Rites, and Ceremonies therein prescribed, or of any thing that is conteined in any of the Articles agreed vpon in the Conuocation 1562. or of any thing conteined in the Book of ordering Priests and Bishops, or to any that haue spoken against and depraued his Maiesties soueraigne Authoritie in causes Ecclesiasticall: Except euery such person shall first acknowledge to the Minister before the Churchwardens, his repentance for the same, and promise by word (if he cannot write) that hee will doe so no more: and except (if he can write) he shall first do the same vnder his hand-writing, to bee deliuered to the Minister, and by him sent to the Bishop of the Diocesse, or Ordinarie of the place. Prouided that euery Minister so repelling any (as is specified either in this or in the next precedent Constitution) shall vpon complaint, or being required by the Ordinarie, signifie the cause thereof vnto him, and therein obey his Order and direction.

XXVIII.

Strangers not to be admitted to the Communion.

THe Churchwardens or Questmen, and their Assistants, shall marke as well as the Minister, whether all and euery of the Parishioners, come so often euery yeere to the holy Communion as the Lawes and our Constitutions do require: And whether any Strangers come often and commonly from other Parishes to their Church, and shall shew their Minister of them, lest perhaps they be admitted to the Lords Table amongst others: which they shall forbid, and remit such home to their owne parish Churches and Ministers, there to receiue the Communion with the rest of their owne neighbours.

XXIX.

Fathers not to be Godfathers in Baptisme, nor children not Communicants.

NO Parent shall bee vrged to bee present, nor bee admitted to answere as Godfather for his owne child: nor any Godfather or Godmother shalbe suffred to make any other answere or speech, then by the Booke of Common prayer is prescribed in that behalfe.

Neither

Neither ſhall any perſon be admitted Godfather or Godmother to any child at Chriſtning or Confirmation, before the ſaid perſon ſo vndertaking hath receiued the holy Cõmunion.

XXX.

The lawfull vſe of the Croſſe in Baptiſme explaned.

WEe are ſorie that his Maieſties moſt princely care and paines taken in the Conference at Hampton Court, amongſt many other points, touching this one of the Croſſe in Baptiſme, hath taken no better effect with many, but that ſtill the vſe of it in Baptiſme is ſo greatly ſtuck at and impugned. For the further declaration therfore of the true vſe of this Ceremonie, and for the remouing of all ſuch ſcruple as might any wayes trouble the conſciences of them who are indeed rightly religious, following the royall ſteps of our moſt worthy King, becauſe he therein followeth the rules of the Scriptures, and the practiſe of the Primitiue Church: we do commend to al the true members of the Church of England theſe our directions & obſeruations enſuing.

Firſt, it is to be obſerued, that although the

Iewes

Iewes & Ethnicks derided both the Apoſtles, and the reſt of the Chriſtians for preaching and beleeuing in him who was crucified vpon the Croſſe: yet all both Apoſtles and Chriſtians were ſo farre from beeing diſcouraged from their profeſsion by the ignominie of the Croſſe, as they rather reioyced and triumphed in it. Yea, the holy Ghoſt by the mouthes of the Apoſtles did honour the Name of the Croſſe (being hatefull among the Iewes) ſo farre, that vnder it, he comprehended not onely Chriſt crucified, but the force, effects, and merits of his Death and Paſsion, with all the comforts, fruits, and promiſes which wee receiue or expect thereby.

Secondlly, the honour and dignitie of the Name of the Croſſe, begat a reuerend eſtimation euen in the Apoſtles times (for ought that is knowen to the contrary) of the ſigne of the Croſſe: which the Chriſtians ſhortly after vſed in all their actions, thereby making an outward ſhew & profeſsion euen to the aſtoniſhment of the Iewes, that they were not aſhamed to acknowledge him for their Lord and Sauiour, who died for them vpon the Croſſe.

And this ſigne they did not onely vſe themſelues with a kinde of glory, when they met with any Iewes, but ſigned therewith their children when they were Chriſtned, to dedicate them by that badge to his ſeruice, whoſe benefits beſtowed vpon them in Baptiſme, the name of the Croſſe did repreſent. And this vſe of the ſigne of the Croſſe in Baptiſme was held in the Primitiue Church, as well by the Greekes as the Latines, with one conſent and great applauſe. At what time, if any had oppoſed themſelues againſt it, they would certainely haue beene cenſured as enemies of the name of the Croſſe, & conſequently of Chriſts merits, the ſigne whereof they could no better endure. This continuall and generall vſe of the ſigne of the Croſſe, is euident by many teſtimonies of the ancient Fathers.

Thirdly, it muſt be confeſſed that in proceſſe of time, the ſigne of the Croſſe was greatly abuſed in the Church of Rome, eſpecially after that corruption of Popery had once poſſeſſed it But the abuſe of a thing doth not take away the lawfull vſe of it. Nay, ſo farre was it from the purpoſe of the Church of England, to forſake

ſake and reiect the Churches of Italie, France, Spaine, Germany, or any ſuch like Churches in all things which they helde and practiſed, that, as the Apologie of the Church of England confeſſeth, it doth with reuerence retaine thoſe Ceremonies which doe neither endammage the Church of God, nor offende the minds of ſober men: and onely departed from them in thoſe particular points, wherein they were fallen both from themſelues in their ancient integritie, & from the Apoſtolicall Churches which were their firſt founders. In which reſpect, amongſt ſome other very ancient Ceremonies, the ſigne of the Croſſe in Baptiſme hath bene retained in this Church both by the iudgement and practiſe of thoſe reuerend Fathers and great Diuines in the dayes of King Edward the ſixth, of whom ſome conſtantly ſuffered for the profeſsion of the trueth: and others being exiled in the time of Queene Mary, did after their returne in the beginning of the Reigne of our late dread Soueraigne, continually defend and vſe the ſame. This reſolution and practiſe of our Church hath beene allowed and approoued by the cenſure vpon

the Communion Booke in King Edward the ſixt his dayes, and by the harmonie of confeſſions of latter yeeres: becauſe in deede the vſe of this ſigne in Baptiſme was euer accompanied here with ſuch ſufficient cautions and exceptions againſt all Popiſh Superſtition and errour, as in the like caſes are either fit or conuenient.

Firſt, the Church of England ſince the aboliſhing of Poperie hath euer held and taught, and ſo doth hold and teach ſtill, that the ſigne of the Croſſe vſed in Baptiſme, is no part of the ſubſtance of that Sacrament. For when the Miniſter dipping the Infant in Water, or laying Water vpon the face of it (as the maner alſo is) hath pronounced theſe wordes, *I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt*, the Infant is fully and perfectly baptized. So as the ſigne of the Croſſe being afterwards vſed, doeth neither adde any thing to the vertue or perfection of Baptiſme, nor being omitted doeth detract any thing from the effect and ſubſtance of it.

Secondly, it is apparant in the Communion Booke, that the Infant baptized is by vertue of

Baptiſme,

Baptiſme, before it be ſigned with the ſigne of the Croſſe, receiued into the Congregation of Chriſts flocke as a perfect member thereof, and not by any power aſcribed vnto the ſigne of the Croſſe So that for the very remembrance of the Croſſe, which is very precious to all them that rightly beleeue in *Ieſu Chriſt*, and in the other reſpects mentioned, the Church of England hath reteined ſtill the ſigne of it in Baptiſme: following therein the Primitiue and Apoſtolicall Churches, & accounting it a lawful outward Ceremony & honourable Badge, whereby the Infant is dedicated to the ſeruice of him that died vpon the Croſſe, as by the words vſed in the Booke of Common prayer it may appeare.

Laſtly, the vſe of the ſigne of the Croſſe in Baptiſme, beeing thus purged from all Popiſh ſuperſtition and errour, and reduced in the Church of England to the primary Inſtitution of it vpon thoſe true rules of Doctrine concerning things indifferent, which are conſonant to the word of God, and the iudgements of all the ancient Fathers: Wee hold it the part of euery priuate man, both Miniſter and other,

reuerently to reteine the true vse of it prescribed by publike Authoritie, considering that things of themselues indifferent, doe in some sort alter their natures, when they are either commanded or forbidden by a lawfull Magistrate: and may not be omitted at euery mans pleasure coutrary to the Law, when they bee cõmanded, nor vsed when they are prohibited.

¶ Ministers their Ordination, function, and charge.

XXXI.

Foure solemne times appointed for the making of Ministers.

FOrasmuch as the ancient Fathers of the Church led by example of the Apostles, appointed Prayers and Fasts to bee vsed at the solemne ordering of Ministers, & to that purpose allotted certaine times, in which onely sacred Orders might be giuen or conferred: We following their holy and Religious example, doe constitute & decree, That no Deacons or Ministers be made and ordained, but onely vpon the

the Sundayes immediatly following *Ieiunia quatuor temporum*, commonly called Ember weekes, appointed in ancient time for Prayer and Fasting (purposely for this cause at their first Institution) and so continued at this day in the Church of England: and that this bee done in the Cathedrall or Parish Church where the Bishop resideth, and in the time of diuine Seruice, in the presence not onely of the Archdeacon, but of the Deane and two Prebendaries at the least, or (if they shall happen by any lawful cause to be let or hindered) in the presence of foure other graue persons being masters of Arts at the least, and allowed for publike Preachers.

XXXII.

None to bee made Deacon and Minister, both in one day.

THe Office of a Deacon being a step or degree to the Ministery according to the iudgment of the ancient Fathers, and the practise of the Primitiue Church: We doe ordaine and appoint, that hereafter no Bishop shall make any person of what qualities or gifts soeuer, a Deacon and a Minister, both together

gether vpon one day: but that the order in that behalfe preſcribed in the Booke of making and conſecrating Biſhops, Prieſtes, and Deacons be ſtrictly obſerued. Not that alwayes euery Deacon ſhould be kept from the Miniſterie for a whole yeere when the Biſhop ſhall find good cauſe to the contrary: but that there being now foure times appointed in euery yeere for the ordination of Deacons and Miniſters, there may euer be ſome time of trial of their behauiour in the office of Deacon, before they bee admitted to the Order of Prieſthood.

XXXIII.

The Titles of ſuch as are to be made Miniſters.

IT hath beene long ſince prouided by many decrees of the ancient Fathers, that none ſhould be admitted either Deacon or Prieſt, who had not firſt ſome certain place where he might vſe his Function. According to which examples we doe ordaine, that henceforth no perſon ſhall be admitted into ſacred Orders, except he ſhall at that time exhibite to the Biſhop of whome hee deſireth Impoſition of hands, a preſentation of himſelfe to ſome Eccleſiaſticall

clesiasticall preferment then voyd in that Dioceſſe: or ſhal bring to the ſaid Biſhop a true & vndoubted Certificate, that either he is prouided of ſome Church within the ſaid Dioceſſe, where he may attend the Cure of ſoules, or of ſome Miniſters place vacant, either in the Cathedral Church of that Dioceſſe, or in ſome other Collegiat Church therein alſo ſcituate, where he may execute his Miniſterie: or that he is a Fellow, or in right as a Fellow, or to bee a Conduct or Chapleine in ſome Colledge in Cambridge or Oxford: or except he be a Maſter of Arts of fiue yeeres ſtanding, that liueth of his owne charge in either of the Vniuerſities: or except by the Biſhop himſelfe, that doth ordaine him Miniſter, he be ſhortly after to be admitted either to ſome Benefice or Curateſhip then voyd. And if any Biſhop ſhall admit any perſon into the Miniſtery that hath none of theſe Titles as is aforeſaid, then he ſhal keepe and maintaine him with all things neceſſary, till he doe preferre him to ſome Eccleſiaſtical liuing. And if the ſaid Biſhop ſhall refuſe ſo to doe, hee ſhall bee ſuſpended by the Archbiſhop being aſsiſted with another Bi-

ſhop, from giuing of Orders by the ſpace of a yeere.

XXXIIII.

The qualitie of ſuch as are to bee made Miniſters.

NO Biſhop ſhall hencefoorth admit any perſon into ſacred Orders which is not of his owne Dioceſſe, except he be either of one of the Vniuerſities of this Realme, or except hee ſhall bring letters Dimiſſory (ſo teamed) from the Biſhop of whoſe Dioceſſe he is, and deſiring to be a Deacon, is three and twentie yeeres olde, and to bee a Prieſt foure and twenty yeeres complete, and hath taken ſome degree of Schoole in either of the ſaide Vniuerſities, or at the leaſt, except hee be able to yeeld an accompt of his Faith in Latine, according to the Articles of Religion approoued in the Synode of the Biſhops and Cleargie of this Realme 1562, and to confirme the ſame by ſufficient teſtimonies out of the holy Scriptures; and except moreouer, he ſhall then exhibite letters Teſtimoniall of his good life and conuerſation vnder the Seale of ſome College in Cambridge or Oxford, where before he remained,

mained, or of three or foure graue Ministers, together with the subscription and testimonie of other credible persons, who haue knowen his life and behauiour by the space of three yeeres next before.

XXXV.

The examination of such as are to bee made Ministers.

THe Bishop before hee admit any person to holy Orders, shall diligently examine him in the presence of those Ministers that shal assist him at the Imposition of hands. And if the said Bishop haue any lawfull impediment, he shall cause the said Ministers carefully to examine euery such person so to bee ordered. Prouided that they who shall assist the Bishop in examining and laying on of handes, shall bee of his Cathedrall Church if they may conueniently bee had, or other sufficient Preachers of the same Dioceese, to the number of three at the least. And if any bishop or Suffragan shal admit any to sacred Orders who is not so qualified & examined, as before we haue ordeined: the Archbishop of this prouince hauing notice thereof, & being assisted

therein by one Bishop, shall suspend the said Bishop or Suffragan so offending, from making either Deacons or Priests for the space of two yeeres.

XXXVI.

Subscription required of such as are to bee made Ministers.

NO person shall hereafter be receiued into the Ministery, nor either by Institution or Collation admitted to any Ecclesiastical liuing, nor suffered to Preach, to Catechize, or to be a Lecturer, or Reader of Diuinitie in either Vniuersity, or in any Cathedrall or Collegiat Church, City or market Towne, parish Church, Chappel, or in any other place within this Realme, except hee be licensed either by the Archbishop, or by the Bishop of the Diocesse, (where he is to be placed) vnder their handes and seales, or by one of the two Vniuersities vnder their seale likewise: and except he shall first subscribe to these three Articles following, in such maner and sort as wee haue here appointed.

1 That the Kings Maiestie vnder God, is the onely supreme Gouernour of this Realme, and

and of all other his Highnesse Dominions and Countreys, aswell in all Spirituall or Ecclesiasticall things or causes, as Temporall: and that no forraine Prince, person, prelate, State, or potentate, hath or ought to haue any Iurisdiction, power, superioritie, preheminence, or authoritie Ecclesiasticall or Spirituall, within his Maiesties said Realmes, Dominions, and Countreys.

2 That the Booke of Common prayer, and of ordering of Bishops, priests and deacons, containeth in it nothing contrary to the word of God, and that it may lawfully so be vsed, and that he himselfe will vse the forme in the said Booke prescribed in publike prayer, and administration of the Sacraments, and none other.

3 That he alloweth the booke of Articles of Religion agreed vpon by the Archbishops and Bishops of both Prouinces, and the whole Cleargie in the Conuocation holden at London in the yeere of our Lord God, one thousand fiue hundred sixtie and two: and that he acknowledgeth all & euery the Articles therein contained being in number nine and thirty,

besides the ratification, to be agreeable to the word of God.

To these three Articles whosoeuer will subscribe, he shal for the auoyding of all ambiguities subscribe in this order & fourme of words, setting downe both his christen and surname, *viz. I N. N. doe willingly and* ex animo *subscribe to these three Articles aboue mentioned, and to all things that are contained in them.* And if any bishop shall ordaine, admit, or license any as is aforesaid, except hee first haue subscribed in maner and fourme as here we haue appointed, he shall be suspended from giuing of Orders and Licences to preach for the space of twelue moneths. But if either of the Vniuersities shall offend therein, wee leaue them to the danger of the Lawe and his Maiesties censure.

XXXVII.

Subscription before the Diocesan.

NOne licensed as is aforesaid, to Preach, Reade, Lecture, or Catechize, comming to reside in any Dioceſſe, shalbe permitted there to Preach, Read, Lecture, Catechize, or Minister the Sacraments, or to execute any other

other Ecclesiasticall function (by what authoritie soeuer he be thereunto admitted) vnlesse he first consent and subscribe to the three Articles before mentioned, in the presence of the Bishop of the Dioceſſe wherin he is to preach, Read, Lecture, Cathechize or administer the Sacraments as aforesaid.

XXXVIII.

Reuolters after Subscription, censured.

IF any Minister after he hath once subscribed to the said three Articles, shal omit to vse the fourme of Prayer, or any of the Orders or Ceremonies prescribed in the Communion Booke, let him be suspended: and if after a moneth he doe not reforme and submit himselfe, let him be excõmunicated: and then if he shal not submit himself within the space of another moneth, let him be deposed frõ the Ministery.

XXXIX.

Cautions for Institution of Ministers into Benefices.

NO bishop shall institute any to a Benefice, who hath bene ordained by any other Bishop, except hee first shew vnto him his Letters of Orders, and bring him a sufficient

ficient testimony of his former good life and behauiour, if the Bishop shall require it: and lastly shall appeare vpon due examination to be worthy of his Ministery.

XL.

An Oath against Symonie at institution into Benefices.

TO auoid the detestable sinne of Symony, because buying & selling of Spiritual and Ecclesiastical Functions, Offices, Promotions, Dignities, and Liuings is execrable before God: therefore the Archbishop and all and euery Bishop or Bishops or any other person or persons, hauing authority to Admit, Institute, Collate, Install, or to confirme the election of any Archbishop, Bishop, or other person or persons to any Spirituall or Ecclesiasticall function, Dignitie, Promotion, Title, Office, Iurisdiction, Place, or Benefice with Cure or without Cure, or to any Ecclesiastical liuing whatsoeuer, shall before euery such Admission, Institution, Collation, Installation or Confirmation of Election, respectiuely minister to euery person hereafter to be admitted, Instituted, collated, Installed, or confirmed in

or

or to any Archbiſhopricke, Biſhopricke, or other Spiritual or Eccleſiaſtical function, Dignitie, Promotion, Title, office, Iuriſdiction, Place, or Benefice with Cure or without Cure, or in or to any Eccleſiaſticall liuing whatſoeuer, this Oath in maner and forme following, the ſame to be taken by euery one whom it concerneth in his owne perſon, and not by a Proctor: *I N. N. do ſweare, That I haue made no Symoniacall payment, contract or promiſe, directly or indirectly, by my ſelfe or by any other to my knowledge, or with my conſent, to any perſon or perſons whatſoeuer, for or concerning the procuring and obtaining of this Eccleſiaſticall Dignity, Place, Preferment, Office or Liuing,* (reſpectiuely and particularly naming the ſame whereunto hee is to be Admitted, Inſtituted, Collated, Inſtalled, or Confirmed) *nor will at any time hereafter perfourme or ſatiſfie any ſuch kind of paiment, contract or promiſe made by any other without my knowledge or conſent; So helpe me God through Ieſus Chriſt.*

XLI.

Licenſes for plurality of Benefices limitted, and Reſidence enioyned.

NO Licenſe or diſpenſation for the keeping of more Benefices with Cure then one, ſhalbe granted to any, but ſuch only as ſhall be thought very well worthy for his learning, and very well able and ſufficient to diſcharge his duety, that is, who ſhall haue taken the degree of a Maſter of Arts at the leaſt in one of the Vniuerſities of this Realme, and bee a publike and ſufficient Preacher licenſed. Prouided alwayes that he bee by a good and ſufficient caution bound to make his perſonall Reſidence in each his ſayd Benefices for ſome reaſonable time in euery yeere: and that the ſayd Benefices bee not more then thirty miles diſtant ſunder: and laſtly, that he haue vnder him in the Benefice where he doeth not reſide, a Preacher lawfully allowed, that is able ſufficiently to teach and inſtruct the people.

XLII.

Reſidence of Deanes in their Churches.

EVery Deane, Maſter, or Warden, or chiefe Gouernour of any Cathedrall or Collegiate Church, ſhall be reſident in his ſaid Cathedrall or Collegiate Church foureſcore and ten dayes *Coniunctim* or *Diuiſim* in euery yeere

yeere at the leaſt, and then ſhal continue there in preaching the word of God, and keeping good hoſpitalitie, except he ſhall be otherwiſe let with weighty and vrgent cauſes to bee approoued by the Biſhop of the Dioceſſe, or in any other lawfull ſort diſpenſed with. And when he is preſent, he, with the reſt of the Canons or Prebendaries reſident, ſhall take ſpeciall care, that the Statutes and laudable Cuſtomes of their Church, (not being contrary to the word of God, or Prerogatiue Royall) the Statutes of this Realme being in force concerning Eccleſiaſticall Order, and all other Conſtitutions now ſet foorth and confirmed by his Maieſties Authoritie, and ſuch as ſhall bee lawfully enioyned by the Biſhop of the Dioceſſe in his Viſitation according to the Statutes and Cuſtomes of the ſame Church, or the Eccleſiaſticall Lawes of this Realme, be diligently obſerued, and that the Pettie Canons, Vicars chorall, and other Miniſters of their Church be vrged to the ſtudy of the holy Scriptures: and euery one of them to haue the New Teſtament not onely in Engliſh, but alſo in Latine.

XLIII.

Deanes and Prebendaries to Preach during their Reſidence.

THe Deane, Maſter, Warden, or chiefe Gouernour, Prebendaries and Canons in euery Cathedral & Collegiat Church, ſhal not onely preach there in their owne perſons ſo often as they are bound by Law, Statute, Ordinance, or Cuſtome; but ſhall likewiſe Preach in other Churches of the ſame Dioceſſe where they are reſident, and eſpecially in thoſe places whence they or their Church receiue any yeerely Rents or profits. And in caſe they themſelues bee ſicke, or lawfully abſent, they ſhall ſubſtitute ſuch licenſed Preachers to ſupplie their turnes, as by the Biſhop of the Dioceſſe ſhal be thought meete to Preach in Cathedrall Churches. And if any otherwiſe neglect to omit or ſupply his courſe, as is aforeſaid, the offendor ſhall be puniſhed by the Biſhop, or by him or them to whome the iuriſdiction of that Church appertaineth, according to the quality of the offence.

Preben-

XLIIII.

Prebendaries to be reſident vpon their Benefices.

NO Prebendaries nor Canons in Cathedrall or Collegiate Churches, hauing one or moe Benefices with Cure, (and not beeing Reſidentaries in the ſame Cathedrall or Collegiat Churches) ſhall vnder colour of the ſayd Prebends, abſent themſelues from their Benefices with Cure aboue the ſpace of one moneth in the yeere, vnleſſe it be for ſome vrgent cauſe, and certaine time to be allowed by the Biſhop of the Dioceſſe. And ſuch of the ſaid Canons and Prebendaries as by the Ordinances of the ſayd Cathedrall or Collegiat Churches do ſtand bound to be reſident in the ſame, ſhall ſo among themſelues ſort and proportion the times of the yeere, concerning reſidence to bee kept in the ſayde Churches, as that ſome of them alwayes ſhall be perſonally reſident there: and that all thoſe who be, or ſhall be Reſidentiaries in any Cathedrall or Collegiat Church, ſhall after the dayes of their Reſidencie appointed by their locall Statutes or Cuſtomes expired, preſently repaire to their Benefices, or ſome one of them,

them, or to ſome other Charge where the Law requireth their preſence, there to diſcharge their dueties according to the Lawes in that caſe prouided. And the Biſhop of the Dioceſſe ſhall ſee the ſame to be duely performed and put in execution.

XLV.

Beneficed Preachers beeing reſident vpon their liuings to preach euery Sunday.

EVery Beneficed man allowed to bee a preacher, and reſiding on his Benefice, hauing no lawful impediment, ſhall in his owne Cure, or in ſome other Church or Chappell where he may conueniently neere adioyning, (where no Preacher is) preach one Sermon euery Sunday of the yeere, wherein hee ſhall ſoberly and ſincerely diuide the word of trueth to the glory of God, and to the beſt edification of the people.

XLVI.

Beneficed men not Preachers to procure monethly Sermons.

EVery beneficed man not allowed to be a Preacher, ſhall procure Sermons to bee preached in his Cure once in euery moneth

neth at the leaſt, by Preachers lawfully licenced, if his liuing in the iudgement of the Ordinary, will be able to beare it. And vpon euery Sunday when there ſhall not bee a Sermon preached in his Cure, hee or his Curate ſhall reade ſome one of the Homilies preſcribed, or to be preſcribed by authoritie to the intents aforeſaid.

XLVII.

Abſence of Beneficed men to bee ſupplied by Curates that are allowed Preachers.

EVery Beneficed man licenſed by the Lawes of this Realme, vpon vrgent occaſions of other ſeruice not to reſide vpon his Benefice, ſhall cauſe his Cure to be ſupplied by a Curate that is a ſuffiicient and licenſed Preacher, if the worth of the Benefice wil beare it. But whoſoeuer hath two Benefices, ſhall maintaine a Preacher licenſed, in the Benefice where he doeth not reſide, except he preach himſelfe at both of them vſually.

XLVIII.

None to be Curates but allowed by the Biſhop.

NO Curat or Miniſter ſhall be permited to ſerue in any place, without Examination

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and Admiſsion of the Biſhop of the Dioceſſe or Ordinary of the place hauing Epiſcopal Iuriſdiction, in writing vnder his hand and ſeale, hauing reſpect to the greatneſſe of the Cure, and meeteneſſe of the party. And the ſaid Curates and Miniſters if they remooue from one Dioceſſe to another, ſhal not be by any means admitted to ſerue without teſtimonie of the Biſhop of the Dioceſſe, or Ordinarie of the place as aforeſaid, whence they came, in writing, of their honeſty, ability, and conformitie to the Eccleſiaſticall lawes of the Church of England. Nor any ſhall ſerue more then one Church or Chappel vpon one day, except that Chappell be a member of the Pariſh Church, or vnited thereunto: and vnleſſe the ſayde Church or Chappell where ſuch a Miniſter ſhall ſerue in two places, bee not able in the iudgement of the Biſhop or Ordinary as aforeſaid to maintaine a Curate.

XLIX.

Miniſters not allowed Preachers, may not expoũd.

NO perſon whatſoeuer not examined and approued by the Biſhop of the Dioceſſe, or not licenſed as is aforeſaid for a ſufficient

ficient or conuenient Preacher, shal take vpon him to expound in his owne Cure or elsewhere, any Scripture or matter of doctrine, but shall onely study to reade plainly and aptly (without glozing or adding) the *Homilies* already set foorth or hereafter to be published by lawfull Authoritie, for the confirmation of the true Faith, and for the good instruction and edification of the people.

L.

Strangers not admitted to Preach without shewing their Licence.

NEither the Minister, Churchwardens, nor any other Officers of the Church, shall suffer any man to preach within their Churches or Chappels, but such as by shewing their Licence to preach, shal appeare vnto them to be sufficiently authorized thereunto, as is aforesaid.

LI.

Strangers not admitted to Preach in Cathedrall Churches without sufficient authoritie.

THe Dea... Presidents, & Residentiaries of any Cathedrall or Collegiate Church, shal suffer no stranger to preach vnto the

people in their Churches, except they be allowed by the Archbishop of the Prouince, or by the Bishop of the same Diocesse, or by either of the Vniuersities. And if any in his Sermon shal publish any Doctrine, either strange or disagreeing from the word of God, or from any of the Articles of Religion agreed vpon in the Conuocation house *Anno* 1562. or from the booke of Cõmon prayers: the Deane or the Residents shall by their Letters subscribed with some of their hands that heard him, so soone as may be, giue notice of the same to the Bishop of the Diocesse, that he may determine the matter, and take such order therein as he shall thinke conuenient.

LII.

The names of strange Preachers to bee noted in a Booke.

THat the Bishop may vnderstand (if occasion so require) what Sermons are made in euery Church of his Diocesse, and who presume to preach without Licence: the Churchwardens & Sidesmen shall see that the names of al preachers which come to their Church from any other place, bee noted in a booke,

booke, which they ſhall haue ready for that purpoſe: wherein euery Preacher ſhall ſubſcribe his name, the day when hee preached, and the name of the Biſhop of whom he had Licence to preach.

LIII.

No publike oppoſition betweene Preachers.

IF any Preacher ſhall in the Pulpit particularly, or namely of purpoſe, impugne or confute any doctrine deliuered by any other Preacher in the ſame Church, or in any church neere adioyning, before he hath acquainted the Biſhop of the Dioceſſe therewith, and receiued order from him what to do in that caſe, becauſe vpon ſuch publike diſſenting and contradicting, there may grow much offence and diſquietneſſe vnto the people: the Churchwardens or party grieued ſhall forthwith ſignifie the ſame to the ſaid Biſhop, and not ſuffer the ſaid Preacher any more to occupy that place which he hath once abuſed, except hee faithfully promiſe to forbeare all ſuch matter of contention in the Church, vntill the Biſhop hath taken further order therein: who ſhall with all conuenient ſpeed ſo proceed therein,

that publike satisfaction may bee made in the Congregation where the offence was giuen. Prouided, that if either of the parties offending doe appeale, hee shall not be suffered to preach *pendente lite*.

LIIII.

The Licences of Preachers refusing Conformitie, to be voyd.

IF any man licenced heretofore to preach, by any Archbishop, Bishop, or by either of the Vniuersities, shall at any time from henceforth refuse to conforme himselfe to the Lawes, Ordinances, and Rites Ecclesiasticall established in the Church of England, he shall be admonished by the Bishop of the Dioceese, or Ordinary of the place, to submit himselfe to the vse and due exercise of the same. And if after such admonition, he doe not conforme himselfe within the space of one moneth, We determine and decree, That the licence of euery such Preacher shall thereupon bee vtterly voyde and of none effect.

LV.

The forme of a Prayer to bee vsed by Preachers before their Sermons.

Before

BEfore all Sermons, Lectures, and Homilies, the Preachers & Miniſters ſhall moue the people to ioine with them in prayer in this forme, or to this effect, as briefly as conueniently they may. Ye ſhal pray for Chriſts holy Catholike Church, that is, for the whole Congregation of Chriſtian people diſperſed throughout the whole world, and eſpecially for the Churches of England, Scotland, and Ireland. And herein I require you moſt eſpecially to pray for the Kings moſt excellent Maieſtie, our Soueraigne Lord IAMES, King of England, Scotland, France and Ireland, Defendour of the Faith, & Supreme Gouernour in theſe his Realmes, and all other his Dominions and Countries, ouer all perſons, in all cauſes, aſwell Eccleſiaſticall as Temporall. Ye ſhall alſo pray for our gracious Queene ANNE, the Noble Prince HENRY, and the reſt of the King and Queenes Royall Iſſue. Ye ſhall alſo pray for the Miniſters of Gods holy word & Sacraments, aſwell Archbiſhops and Biſhops, as other Paſtours and Curates. Ye ſhall alſo pray for the Kings moſt honourable Counſell, and for all the Nobilitie and Magi-

strates of this Realme, that all & euery of these in their seuerall Callings, may serue truely and painefully to the glory of God, and the edifying and well gouerning of his people, remembring the accompt that they must make. Also yee shall pray for the whole Commons of this Realme, that they may liue in true Faith and feare of God, in humble obedience to the King, and brotherly charitie one to another. Finally, let vs praise God for all those which are departed out of this life in the Faith of Christ, and pray vnto God that wee may haue grace to direct our liues after their good example: that this life ended, wee may be made partakers with them of the glorious Resurrection in the life Euerlasting, alwayes concluding with the Lords prayer.

LVI.

Preachers and Lecturers to reade diuine Seruice and administer the Sacraments twise a yeere at the least.

EVery Minister being possessed of a Benefice that hath Cure and Charge of soules, although he chiefly attend to preaching, and hath a Curate vnder him to execute the o-

ther duties, which are to be performed for him in the Church, and likewise euery other stipendarie Preacher that readeth any Lecture, or Catechizeth, or Preacheth in any Church or Chappell, shall twise at the least euery yeere reade himselfe the diuine Seruice, vpon two seuerall Sundayes, publikely and at the vsuall times, both in the Forenoone and Afternoone in the Church which he so possesseth, or where he Readeth, Catechizeth, or Preacheth as is aforesaid, and shal likewise as often in euery yeere administer the Sacraments of Baptisme (if there be any to be baptized) & of the Lords Supper, in such maner & forme, and with the obseruation of all such Rites and Ceremonies as are prescribed by the booke of Common prayer in that behalfe: which if hee doe not accordingly performe, then shall he that is possessed of a Benefice (as before) bee suspended: and he that is but a Reader, Preacher, or Catechizer, be remoued from his place by the Bishop of the Diocese, vntil he or they shal submit themselues to performe all the said duties, in such maner and sort as before is prescribed.

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LVII.

The Sacraments not to be refused at the hands of vnpreaching Ministers.

WHereas diuers Persons seduced by false Teachers, doe refuse to haue their children baptized by a Minister that is no Preacher, and to receiue the holy Communion at his hands in the same respect, as though the vertue of those Sacraments did depend vpon his ability to preach: Forasmuch as the doctrine both of Baptisme and of the Lords Supper is sufficiently set downe in the booke of Common prayer to bee vsed at the administration of the said Sacraments, as nothing can be added vnto it that is material and necessary: We doe requre and charge euery such person seduced as aforesayd, to reforme that their wilfulnesse, and to submit himselfe to the order of the Church in that behalfe, both the said Sacraments being equally effectual, whether they be ministred by a Minister that is no Preacher, or by one that is a Preacher. And if any hereafter shal offend herein, or leaue their owne Parish Churches in that respect, and Communicate or cau their children

dren to be Baptized in other Parishes abroad, and will not bee mooued thereby to reforme that their error and vnlawfull course: let them be presented to the Ordinarie of the place by the Minister, Churchwardens, and Sidemen or Questmen of the Parishes where they dwel, and there receiue such punishment by Ecclesiasticall censures, as such obstinacie doth worthily deserue: that is, Let them (persisting in their wilfulnesse) be suspended, and then after a moneths further obstinacie, Excommunicated. And likewise if any Parson, Vicar, or Curate, shal after the publishing hereof, either receiue to the Communion any such persons which are not of his owne Church & Parish, or shall Baptize any of their children, thereby strengthening them in their said errours, Let him bee suspended, and not released thereof, vntill hee doe faithfully promise that hee will not afterwards offend therein.

LVIII.

Ministers reading Diuine Seruice, and Administring the Sacraments, to weare Surplisses, and Graduats therewithall Hoods.

EVery Minister saying the publike Praiers, or ministring the Sacraments or other Rites of the Church, shall weare a decent and comely Surplisse with sleeues, to be prouided at the charge of the Parish. And if any question arise touching the matter, decencie, or comlinesse thereof, the same shalbe decided by the discretion of the Ordinary. Furthermore such Ministers as are Graduats, shall weare vpon their Surplisses at such times, such Hoods as by the orders of the Vniuersities are agreeable to their degrees, which no Minister shall weare (being no Graduat) vnder paine of suspension. Notwithstanding it shalbe lawfull for such Ministers as are not Graduats, to weare vpon their Surplisses in stead of Hoods, some decent Tippet of black, so it be not silke.

LIX.

Ministers to Catechize euery Sunday.

EVery Parson, Vicar, or Curate, vpon euery Sunday and Holy day before Euening prayer, shall for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish in the ten Commandements, the Articles of the Beliefe, and in the

Lords

Lords prayer: and ſhall diligently heare, inſtruct, & teach them the Catechiſme ſet forth in the Booke of Common prayer. And all Fathers, Mothers, Maſters, and Miſtreſſes, ſhall cauſe their children, ſeruants, and apprentices, which haue not learned the Catechiſme, to come to the Church at the time appointed, obediently to heare, and to bee ordered by the Miniſter, vntill they haue learned the ſame. And if any Miniſter neglect his duetie herein, let him bee ſharpely reprooued vpon the firſt complaint, and true notice thereof giuen to the Biſhop or Ordinarie of the place. If after ſubmitting himſelfe, hee ſhall wilfully offend therein againe, let him be ſuſpended. If ſo the third time, there being little hope that he will bee therein reformed, then Excommunicated, and ſo remaine vntil he will be reformed. And likewiſe if any of the ſaide Fathers, Mothers, Maſters, or Miſtreſſes, Children, Seruants, or Apprentices ſhall neglect their dueties, as the one ſort in not cauſing them to come, and the other in refuſing to learne as aforeſaid, Let them bee ſuſpended by their Ordinaries, (if they be not children) and if they ſo perſiſt by

the ſpace of a moneth, then let them bee Excommunicated.

LX.

Confirmation to be performed once in three yeeres.

FOraſmuch as it hath beene a ſolemne, ancient, & laudable Cuſtome in the Church of God, continued from the Apoſtles times, that all Biſhops ſhould lay their hands vpon children Baptized and inſtructed in the Catechiſme of Chriſtian Religion, praying ouer them, and bleſsing them, which wee commonly call *Confirmation*, and that this holy action hath beene accuſtomed in the Church in former ages, to be performed in the Biſhops Viſitation euery third yeere: We will and appoint, that euery Biſhop, or his Suffragan in his accuſtomed Viſitation, do in his owne perſon carefully obſerue the ſaid Cuſtome. And if in that yeere by reaſon of ſome infirmitie, he be not able perſonally to Viſit, then he ſhal not omit the execution of that duetie of *Confirmation* the next yeere after, as he may conueniently.

Miniſters

LXI.

Miniſters to prepare children for Confirmation.

EVery Miniſter that hath Cure and charge of ſoules, for the better accompliſhing of the Orders preſcribed in the Booke of Common prayer concerning Confirmation, ſhall take ſuch eſpeciall care as that none may be preſented to the Biſhop for him to lay his hands vpon, but ſuch as can render an account of their Faith according to the Catechiſme in the ſaid Booke contained. And when the Biſhop ſhall aſſigne any time for the performance of that part of his duty, euery ſuch Miniſter ſhall vſe his beſt endeuour to prepare and make able, and likewiſe to procure as many as he can to be then brought, and by the Biſhop to be confirmed.

LXII.

Miniſters not to marrie any perſons without Bannes or Licence.

NO Miniſter vpon paine of ſuſpenſion *per triennium ipſo facto*, ſhall celebrate Matrimonie betweene any perſons without a Facultie or Licence granted by ſome of the perſons in theſe our Conſtitutions expreſſed,

except the Bannes of Matrimonie haue bene first publiſhed three ſeueral Sundaies or Holy dayes in the time of diuine Seruice in the Pariſh churches and Chappels where the ſaide parties dwel, according to the booke of Common prayer. Neither ſhall any Miniſter vpon the like paine vnder any pretence whatſoeuer, ioyne any perſons ſo licenced in Marriage at any vnſeaſonable times, but onely betweene the houres of eight and twelue in the forenoone, nor in any priuate place, but either in the ſaid Churches or Chappels where one of them dwelleth, and likewiſe in time of Diuine Seruice: nor when Bannes are thrice asked (and no Licence in that reſpect neceſſary) before the Parents or Gouernours of the parties to be married, being vnder the age of twentie and one yeeres, ſhall either perſonally, or by ſufficient teſtimonie, ſignifie to him their conſents giuen to the ſaid Marriage.

LXIII.

Miniſters of exempt Churches not to Marry without Bannes or Licence.

EVery Miniſter who ſhal hereafter celebrate Marriage betwixt any perſons contrary to our

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our ſaid Conſtitutions, or any part of them, vnder colour of any peculiar Libertie or Priuiledge claimed to appertaine to certaine Churches and Chappels, ſhall be ſuſpended *per triennium*, by the Ordinarie of the place where the offence ſhalbe committed. And if any ſuch Miniſter ſhall afterwards remooue from the place where he hath committed that fault before he be ſuſpended, as is aforeſaid, then ſhall the Biſhop of the Dioceſſe, or Ordinarie of the place where he remaineth, vpon Certificat vnder the Hand and Seale of the other Ordinarie from whoſe Iuriſdiction hee remooued, execute that cenſure vpon him.

LXIIII.

Miniſters ſolemnly to bid Holy dayes.

EVery Parſon, Vicar, or Curate ſhall in his ſeuerall charge declare to the people euery Sunday at the time appointed in the Communion Booke, whether there bee any Holy dayes or Faſting dayes the weeke following. And if any doe hereafter wittingly offend herein, and beeing once admoniſhed thereof by his Ordinary, ſhall againe omit that duetie: let him be cenſured according to

Law,

Law, vntill hee submit himselfe to the due performance of it.

LXV.

Ministers solemnly to denounce Recusants and Excommunicats.

ALl Ordinaries shall in their seuerall Iurisdictions carefully see & giue order, that aswell those who for obstinate refusing to frequent diuine Seruice established by publike authority within this Realme of England, as those also (especially of the better sort and condition) who for notorious contumacie or other notable crimes stand lawfully excommunicate, (vnlesse within three moneths immediatly after the said sentence of Excommunication pronounced against them, they reforme themselues, and obtaine the benefit of Absolution) bee euery sixe moneths ensuing, aswell in the Parish Church, as in the Cathedrall Church of the Diocesse in which they remaine, by the Minister openly in time of Diuine Seruice vpon some Sunday denounced and declared Excommunicate, that others may be thereby both admonished to refraine their company and society, and excited the rather

ther to procure out a Writ *De excommunicato capiendo*, thereby to bring and reduce them into due order and obedience. Likewiſe the Regiſter of euery Eccleſiaſtical Court, ſhal yeerely betweene Michaelmas and Chriſtmas, duely certifie the Archbiſhop of the Prouince of all and ſinguler the premiſſes aforeſaid.

LXVI.

Miniſters to conferre with Recuſants.

EVery Miniſter being a Preacher, and hauing any Popiſh Recuſant or Recuſants in his Pariſh, and thought fit by the Biſhop of the Dioceſſe, ſhall labour diligently with them from time to time, thereby to reclaime them from their errours. And if he be no Preacher, or not ſuch a Preacher, then hee ſhall procure, if he can poſsibly, ſome that are Preachers ſo qualified, to take paines with them for that purpoſe. If he can procure none, then he ſhall informe the Biſhop of the Dioceſſe thereof, who ſhal not only appoint ſome neighbour Preacher or Preachers adioyning to vſe their labour vpon them, but himſelfe alſo (if his important affaires wil permit him) ſhall vſe his beſt endeuour by inſtruction, perſwaſion,

ſwaſion, and all good meanes he can deuiſe to reclaime both them and all other within his Dioceſſe ſo affected.

LXVII.

Miniſters to viſite the ſicke.

WHen any perſon is dangerouſly ſicke in any Pariſh, the Miniſter or Curate (hauing knowledge thereof) ſhal reſort vnto him or her (if the diſeaſe bee not knowen or probably ſuſpected to bee infectious) to inſtruct and comfort them in their diſtreſſe, according to the order of the Communion booke, if he be no Preacher: or if hee be a Preacher, then as he ſhall thinke moſt needfull and conuenient. And when any is paſsing out of this life, a Bell ſhall bee tolled, and the Miniſter ſhall not then ſlacke to doe his laſt duetie. And after the parties death (if it ſo fall out) there ſhal be rung no more but one ſhort peale, and one other before the buriall, and one other after the buriall.

LXVIII.

Miniſters not to refuſe to chriſten or bury.

NO Miniſter ſhal refuſe or delay to chriſten any child according to the forme of the booke

booke of Common prayer, that is brought to the Church to him vpon Sundayes or Holydayes to be christened, or to bury any corps that is brought to the Church or Churchyard (conuenient warning being giuen him thereof before) in such manner and forme as is prescribed in the said booke of Common prayer. And if he shall refuse to christen the one, or bury the other, except the party deceased were denounced excommunicated *maiori excommunicatione*, for some grieuous and notorious crime, (and no man able to testifie of his repentance) he shalbe suspended by the Bishop of the Dioceſſe from his Ministerie by the space of three moneths.

LXIX.

Ministers not to deferre Christening, if the childe be in danger.

IF any Minister beeing duely without any maner of colluſion, informed of the weakneſſe and danger of death of any Infant vnbaptized in his Parish, and thereupon desired to go or come to the place where the said Infant remaineth to baptize the same, shal either wilfully refuse so to doe, or of purpose, or of

groſſe negligence ſhall ſo deferre the time, as when he might conueniently haue reſorted to the place, and haue baptized the ſaid Infant, it dieth through ſuch his default vnbaptized: the ſaid Miniſter ſhall be ſuſpended for three moneths, and before his reſtitution ſhall acknowledge his fault, and promiſe before his Ordinarie, that hee will not wittingly incurre the like againe. Prouided, that where there is a Curate or a Subſtitute, this Conſtitution ſhall not extend to the Parſon or Vicar himſelfe, but to the Curate or Subſtitute preſent.

LXX.

Miniſters to keepe a Regiſter of Chriſtnings, Weddings, and Burials.

IN euery Pariſh Church and Chappell within this Realme, ſhall be prouided one parchment Booke at the charge of the Pariſh, wherein ſhall be written the day and yeere of euery Chriſtning, Wedding, and Buriall, which haue bene in that Pariſh ſince the time that the Law was firſt made in that behalfe, ſo farre as the ancient Bookes thereof can be procured, but eſpecially ſince the beginning of the Raigne of the late Queene. And for the ſafe

keeping

keeping of the ſaid booke, the Churchwardens at the charge of the Pariſh, ſhall prouide one ſure Coffer with three lockes & keyes, whereof the one to remaine with the Miniſter, and the other two with the Churchwardens ſeuerally, ſo that neither the Miniſter without the two Churchwardens, nor the Churchwardens without the Miniſter, ſhall at any time take that Booke out of the ſaid Coffer. And henceforth vpon euery Sabboth day, inmediatly after Morning or Euening prayer, the Miniſter and Churchwardens ſhal take the ſaid parchment Booke out of the ſaid Coffer, and the Miniſter in the preſence of the Churchwardens ſhall write and record in the ſaid Booke, the names of all perſons Chriſtned, together with the names and ſurnames of their Parents, and alſo the names of all perſons Married and Buried in that pariſh, in the weeke before, and the day and yeere of euery ſuch Chriſtning, Marriage, and Buriall: And that done, they ſhall lay vp that Booke in the Coffer as before: and the Miniſter and Churchwardens vnto euery page of that Booke, when it ſhall be filled with ſuch inſcriptions, ſhall ſubſcribe their

names. And the Churchwardens shall once euery yeere within one Moneth after the fiue and twentieth day of March, transmit vnto the Bishop of the Dioceſſe, or his Chancellor, a true Copy of the names of al persons Christned, Married, or Buried in their Parish in the yeere before (ended the said fiue and twentieth day of March) and the certaine dayes and moneths in which euery such Christning, Marriage and Buriall was had, to be subscribed with the hands of the said Minister & Churchwardens, to the end the same may faithfully bee preserued in the Registrie of the said Bishop: which Certificat shalbe receiued without Fee. And if the Minister or Churchwardens shall be negligent in performance of any thing herein contained, it shall be lawfull for the Bishop or his Chancellor to conuent them, and proceede against euery of them as contemners of this our Constitution.

LXXI.

Ministers not to Preach or administer the Communion in priuate houses.

NO Minister shall Preach or administer the holy Communion in any priuate house, except

except it be in times of neceſsitie, when any being either ſo impotent, as hee cannot goe to the Church, or very dangerouſly ſicke, are deſirous to bee partakers of that holy Sacrament, vnder paine of ſuſpenſion for the firſt offence, and Excommunication for the ſecond. Prouided that houſes are here reputed for Priuate houſes, wherein are no Chappels dedicated and allowed by the Eccleſiaſticall Lawes of this Realme. And prouided alſo vnder the paine before expreſſed, that no Chapleins doe Preach or adminiſter the Communion in any other places, but in the Chappels of the ſaid houſes, and that alſo they do the ſame very ſeldome vpon Sundayes and holy dayes. So that both the Lords and Maſters of the ſaid houſes and their families ſhall at other times reſort to their owne Pariſh Churches, and there receiue the holy Communion at the leaſt once euery yeere.

LXXII.

Miniſters not to appoint publike or priuate Faſts, or Propheſies, or to exorcize, but by authority.

NO Miniſter or Miniſters ſhall without the Licence and direction of the Biſhop of the

the Dioceſſe firſt obtained and had vnder his Hand and Seale, appoint or keepe any ſolemne Faſts, either publikely or in any priuate houſes, other then ſuch as by Law are, or by publike authoritie ſhall be appointed, nor ſhall be wittingly preſent at any of them, vnder paine of Suſpenſion for the firſt fault, of Excommunication for the ſecond, and of Depoſition from the Miniſterie for the third. Neither ſhall any Miniſter not licenſed, as is aforeſaide, preſume to appoint or hold any meetings for Sermons, commonly termed by ſome, Propheſies or Exerciſes, in Market townes or other places, vnder the ſaid paines: Nor without ſuch Licenſe to attempt vpon any pretence whatſoeuer, either of Poſſeſſion or Obſeſſion, by faſting and prayer to caſt out any deuill or deuils, vnder paine of the imputation of Impoſture, or Coſenage, and Depoſition from the Miniſterie.

LXXIII.

Miniſters not to hold priuate Conuenticles.

FOraſmuch as all Conuenticles and ſecret meetings of Prieſtes and Miniſters, haue bene euer iuſtly accompted very hurtfull

to

to the State of the Church wherein they liue: We doe now ordaine and constitute, That no Priests or Ministers of the word of God, nor any other persons shall meete together in any priuate house or elsewhere to consult vpon any matter or course to bee taken by them, or vpon their motion or direction by any other, which may any way tend to the impeaching or deprauing of the doctrine of the Church of England, or of the Booke of Common praier, or of any part of the gouernment and Discipline now established in the Church of England, vnder pain of Excõmunication *ipso facto*.

LXXIIII.

Decencie in apparell enioyned to Ministers.

THe true, ancient and flourishing Churches of Christ being euer desirous that their Prelicie and Cleargie might be had as well in outward reuerence, as otherwise regarded for the worthinesse of their Ministery, did thinke it fit by a prescript forme of decent and comely Apparell, to haue them knowen to the people, and thereby to receiue the honor and estimation due to the special Messengers and Ministers of Almighty God. Wee

therefore following their graue iudgement, and the ancient Custome of the Church of England, and hoping that in time newfanglenesse of Apparell in some factious persons will die of it selfe, do constitute and appoint, That the Archbishop and Bishops, shall not intermit to vse the accustomed Apparel of their degrees. Likewise all Deanes, Masters of Colledges, Archdeacons, and Prebendaries in Cathedrall and Collegiate Churches, (beeing Priests or Deacons) Doctors in Diuinitie, Law, and Phisicke, Bachelers in Diuinitie, Masters of Arts, and Bachelers of Lawe hauing any Ecclesiasticall liuing, shall vsually weare Gownes with standing collers, and sleeues streight at the hands, or wide sleeues as is vsed in the Vniuersities, with Hoods or Tippets of Silke or Sarcenet, and square Caps. And that all other Ministers, admitted or to be admitted into that Function, shall also vsually weare the like Apparell, as is aforesaid, except Tippets onely. We doe further in like maner ordaine, That all the said Ecclesiastcall persons aboue mentioned, shall vsually weare in their iourneys Cloakes with sleeues, commonly called

Priests

Prieſts Cloaks without gards, welts, long Buttons, or cuts. And no Eccleſiaſtical perſon ſhall weare any Coiſe, or wrought Nightcap, but onely plaine Nightcaps of blacke ſilke, Satten, or Veluet. In all which particulars concerning the Apparell here preſcribed, our meaning is not to attribute any holineſſe or ſpeciall worthineſſe to the ſaid garments, but for decencie, grauitie and order, as is before ſpecified. In priuate houſes, and in their Studies, the ſaid perſons Eccleſiaſticall may vſe any comely and Schollerlike Apparel. Prouided, that it be not cut or pinckt, and that in publike they goe not in their Dublet and Hoſe, without Coats or Caſſocks: and alſo that they weare not any light coloured Stockins. Likewiſe poore beneficed men and Curats (not being able to prouide themſelues long Gownes) may goe in ſhort Gownes, of the faſhion aforeſaid.

LXXV.

Sober conuerſation required in Miniſters.

NO Eccleſiaſtical perſons ſhal at any time, other then for their honeſt neceſsities, reſort to any Tauernes or Alehouſes, neither ſhall they board or lodge in any ſuch

places. Furthermore, they shal not giue themselues to any base or seruile labour, or to drinking or riot, spending their time idlely by day or by night, playing at Dice, Cardes, or Tables, or any other vnlawfull game: but at all times conuenient, they shall heare or reade somewhat of the holy Scriptures, or shall occupie themselues with some other honest studie or exercise, alwayes doing the things which shall appertaine to honestie, and endeuouring to profit the Church of God, hauing alwayes in minde that they ought to excell all others in puritie of life, and should bee examples to the people to liue well and Christianly, vnder paine of Ecclesiasticall censures to be inflicted with seueritie, according to the qualities of their offences.

LXXVI.

Ministers at no time to forsake their Calling.

NO man being admitted a Deacon or Minister, shall from thencefoorth voluntarily relinquish the same, nor afterward vse himselfe in the course of his life, as a Lay man, vpon paine of Excommunication. And the names of all such men so forsaking their calling,

calling, the Church-wardens of the Pariſh where they dwell, ſhall preſent to the Biſhop of the Dioceſſe, or to the Ordinarie of the place, hauing Epiſcopall Iuriſdiction.

Schoolemaſters.

LXXVII.

None to teach Schoole without Licence.

NO man ſhal teach either in publike Schoole, or priuate houſe, but ſuch as ſhall bee allowed by the Biſhop of the Dioceſſe, or Ordinarie of the place vnder his Hand and Seale, being found meete aſwell for his learning and dexteritie in teaching, as for ſober and honeſt conuerſation, and alſo for right vnderſtanding of Gods true Religion, and alſo except he ſhall firſt ſubſcribe to the firſt and third Articles afore mentioned ſimply, and to the two firſt clauſes of the ſecond Article.

LXXVIII.

Curats desirous to teach, to bee licenced before others.

IN what Parish Church or Chappell soeuer there is a Curate which is a Master of Arts, or Bacheler of Arts, or is otherwise well able to teach youth, and will willingly so doe, for the better increase of his liuing, and trayning vp of children in Principles of true Religion: We will and ordaine, That a Licence to teach youth of the Parish where he serueth, be granted to none by the Ordinarie of that place, but onely to the saide Curate. Prouided alwayes, That this Constitution shall not extend to any Parish or Chappell in countrey Townes, where there is a publike Schoole founded already: In which case wee thinke it not meete to allow any to teach Grammer, but onely him that is allowed for the said publike Schoole.

LXXIX.

The duetie of Schoolemasters.

ALl Schoolemasters shall teach in English or Latine, as the children are able to beare, the larger or shorter Catechisme heretofore

heretofore by publike authoritie ſet foorth. And as often as any Sermon ſhall bee vpon Holy and Feſtiuall dayes, within the Pariſh where they teach, they ſhall bring their Schollers to the Church where ſuch Sermon ſhall bee made, and there ſee them quietly and ſoberly behaue themſelues, and ſhall examine them at times conuenient after their returne, what they haue borne away of ſuch Sermons. Vpon other dayes, and at other times they ſhal traine them vp with ſuch ſentences of holy Scripture, as ſhall bee moſt expedient to induce them to all godlineſſe: and they ſhall teach the Grammer ſet forth by King HENRY the eight, and continued in the times of King EDVVARD the ſixt, and Queene ELIZABETH of noble memory, and none other. And if any Schoolemaſter being licenced, and hauing ſubſcribed, as aforeſaid, ſhall offend in any of the premiſſes, or either ſpeake, write, or teach againſt any thing whereunto he hath formerly ſubſcribed, (if vpon admonition by the Ordinary he do not amend and reforme himſelfe) let him bee ſuſpended from teaching Schoole any longer.

Things

¶ Things appertaining to Churches.

LXXX.

The great Bible and Booke of Common prayer to be had in euery Church.

THe Church-wardens or Queſtmen of euery Church & Chappell ſhall at the charge of the Pariſh prouide the Booke of Common prayer lately explaned in ſome few points by his Maieſties authoritie according to the Lawes and his Highneſſe prerogatiue in that behalfe, and that with all conuenient ſpeed, but at the furtheſt within two moneths after the publiſhing of theſe our Conſtitutions. And if any Pariſhes bee yet vnfurniſhed of the Bible of the largeſt volume, or of the Bookes of Homilies allowed by Authoritie: the ſaid Church-wardens ſhall within conuenient time prouide the ſame at the like charge of the Pariſh.

LXXXI.

A Font of ſtone for Baptiſme in euery Church.

ACcording to a former Conſtitution, too much neglected in many places, wee appoint, That there ſhalbe a Font of ſtone in euery Church and Chappell where Baptiſme is to be miniſtred: the ſame to bee ſet in the ancient yſuall places. In which onely Font the Miniſter ſhall baptize publikely.

LXXXII.

A decent Communion Table in euery Church.

WHereas we haue no doubt but that in all Churches within the Realme of England, conuenient and decent Tables are prouided, and placed for the celebration of the holy Communion, we appoint that the ſame Tables ſhall from time to time bee kept and repaired in ſufficient and ſeemely manner, and couered in time of diuine Seruice with a Carpet of Silke or other decent ſtuffe thought meet by the Ordinarie of the place, if any queſtion be made of it, and with a faire Linnen cloth at the time of the miniſtration as becommeth that Table, and ſo ſtand, ſauing

when the ſaid holy Communion is to bee adminiſtred. At which time the ſame ſhall bee placed in ſo good ſort within the Church or Chancell, as thereby the Miniſter may be more conueniently heard of the Communicants in his prayer and miniſtration, and the Communicants alſo more conueniently and in more number may communicate with the ſaid Miniſter: and that the ten Commandements be ſet vpon the Eaſt ende of euery Church and Chappell where the people may beſt ſee and reade the ſame, and other choſen Sentences written vpon the walles of the ſaid Churches and Chappels in places conuenient: and likewiſe that a conuenient ſeate bee made for the Miniſter to reade Seruice in. All theſe to bee done at the charge of the Pariſh.

LXXXIII.

A pulpit to be prouided in euery Church.

THe Churchwardens or Queſtmen at the common charge of the Pariſhioners in euery Church, ſhall prouide a comely and decent Pulpit to bee ſet in a conuenient place within the ſame by the diſcretion of the Ordinarie of the place, if any queſtion doe ariſe,

ariſe, and to be there ſeemely kept for the preaching of Gods word.

LXXXIIII.

A Cheſt for Almes in euery Church.

THe Churchwardens ſhall prouide and haue within three moneths after the publiſhing of theſe conſtitutions, a ſtrong Cheſt, with a hole in the vpper part thereof, to be prouided at the charge of the Pariſh (if there be none ſuch already prouided) hauing three keyes. Of which one ſhall remaine in the cuſtody of the Parſon, Vicar, or Curat, and the other two in the cuſtody of the Churchwardens for the time beeing, which Cheſt they ſhall ſet and faſten in the moſt conuenient place, to the intent the Pariſhioners may put into it their Almes for their poore neighbours. And the Parſon, Vicar, or Curate ſhall diligently from time to time, and eſpecially when men make their Teſtaments, call vpon, exhort, and mooue their neighbours to conferre, and giue as they may well ſpare to the ſaid Cheſt, declaring vnto them, that whereas heretofore they haue bene diligent to beſtow much ſubſtance, otherwiſe then God commaunded,

vpon ſuperſtitious vſes: now they ought at this time to be much more ready to helpe the poore and needy, knowing that to relieue the poore, is a ſacrifice which pleaſeth God: and that alſo whatſoeuer is giuen for their comfort, is giuen to Chriſt himſelfe, & is ſo accepted of him, that he will mercifully reward the ſame. The which Almes and deuotion of the people, the Keepers of the keyes ſhall yeerely, quarterly, or oftner (as need requireth) take out of the Cheſt, and diſtribute the ſame in the preſence of moſt of the Pariſh, or ſixe of the chiefe of them, to bee truely and faithfully deliuered to their moſt poore and needy neighbours.

LXXXV.

Churches to be kept in ſufficient reparations.

THe Churchwardens or queſtmen ſhall take care and prouide that the Churches bee well and ſufficiently repaired, and ſo from time to time kept and maintained, that the Windowes bee well glazed, and that the Floores be kept paued, plaine, and euen, and all things there in ſuch an orderly and decent ſort, without duſt, or any thing that may bee either

either noiſome, or vnſeemely, as beſt becommeth the houſe of God, and is prescribed in an Homily to that effect. The like care they ſhall take, that the Churchyards bee well and ſufficiently repaired, fenced, and maintained, with Walles, Railes, or Pales, as haue beene in each place accuſtomed, at their charges vnto whom by Lawe the ſame appertaineth: but eſpecially they ſhall ſee that in euery meeting of the Congregation, peace be well kept, and that all perſons Excommunicated, and ſo denounced, be kept out of the Church.

LXXXVI.

Churches to be ſuruayed, and the decayes certified to the high Commiſsioners.

EVery Deane, Deane and Chapter, Archdeacon, and others which haue authoritie to holde Eccleſiaſticall Viſitations by Compoſition, Law or Preſcription, ſhall ſuruay the Churches of his or their Iuriſdiction, once in euery three yeeres in his owne perſon, or cauſe the ſame to bee done, and ſhall from time to time within the ſaid three yeeres, certifie the high Commiſsioners for cauſes Eccleſiaſticall, euery yeere of ſuch defects in any

the said Churches, as hee or they doe finde to remaine vnrepaired, and the names and surnames of the parties faultie therein. Vpon which Certificat we desire that the sayd high Commissioners will *Ex Officio mero* send for such parties, and compel them to obey the iust and lawfull Decrees of such Ecclesiasticall Ordinaries, making such Certificates.

LXXXVII.

A Terrier of Glebelands, and other Possessions belonging to Churches.

WE ordaine that the Archbishop and all Bishops within their seuerall Dioceses, shall procure (as much as in them lieth) that a true note and Terrier of all the Glebes, Lands, Meadowes, Gardens, Orchards, Houses, Stockes, Implements, Tenements, & portions of Tithes lying out of their Parishes which belong to any Parsonage or Vicarage, or rurall Prebend, bee taken by the view of honest men in euery Parish, by the appointment of the Bishop, whereof the Minister to bee one, and bee laid vp in the Bishops Registrie, there to be for a perpetuall memorie thereof.

LXXXVIII.

Churches not to be prophaned.

THe Churchwardens or Queſtmen and their Aſsiſtants ſhall ſuffer no Playes, Feaſts, Banquets, Suppers, Church-ales, Drinkings, temporall Courts or Leetes, Layiuries, Muſters, or any other prophane vſage to be kept in the Church, Chappel, or Churchyard, neither the Bels to be rong ſuperſtitiouſly, vpon Holydayes or Eues, abrogated by the Booke of Common prayer, nor at any other times without good cauſe to be allowed by the Miniſter of the place, and by themſelues.

¶ Churchwardens or Queſtmen, and Sidemen or Aſsiſtants.

LXXXIX.

The choiſe of Churchwardens and their accompt.

ALl Churchwardens or Queſtmen in euery Pariſh, ſhall bee choſen by the ioynt conſent of the Miniſter and the Pariſhioners it it may be. But if they cannot agree vpon ſuch a choiſe,

choiſe, then the Miniſter ſhall chuſe one, and the Pariſhioners an other, and without ſuch a ioynt or ſeuerall choiſe, none ſhall take vpon them to be Churchwardens, neither ſhal they continue any longer then one yere in that Office, except perhaps they be choſen againe in like manner. And all Churchwardens at the end of their yeere, or within a moneth after at the moſt, ſhall before the Miniſter and the Pariſhioners giue vp a iuſt accompt of ſuch money as they haue receiued, and alſo what particularly they haue beſtowed in reparations, and otherwiſe for the vſe of the Church. And laſt of all going out of their Office, they ſhall truely deliuer vp to the Pariſhioners whatſoeuer money, or other things of right belonging to the Church or Pariſh, which remaineth in their hands, that it may bee deliuered ouer by them to the next Churchwardens by Bill Indented.

XC.

The choyſe of Sidemen and their ioynt Office with Churchwardens.

THe Churchwardens or Queſtmen of euery Pariſh, and two or three or moe diſcreete

diſcreet perſons in euery Pariſh to bee choſen for Sidemen or Aſsiſtants, by the Miniſter and Pariſhioners, if they can agree, (otherwiſe to bee appointed by the Ordinarie of the Dioceſſe) ſhall diligently ſee, that all the Pariſhioners duely reſort to their Church vpon all Sundayes and Holy dayes, and there continue the whole time of diuine Seruice: and none to walke or to ſtand idle or talking in the Church, or in the Church-yard, or Church-porch during that time. And all ſuch as ſhall bee found ſlacke or negligent in reſorting to the Church, (hauing no great or vrgent cauſe of abſence) they ſhall earneſtly call vpon them: and after due monition (if they amend not) they ſhall preſent them to the Ordinarie of the place. The choice of which perſons, *viz.* Church-wardens or Queſtmen, Sidemen or Aſsiſtants, ſhall bee yeerely made in Eaſter weeke.

¶ Pariſh Clearks.

XCI.

Pariſh Clearks to be choſen by the Miniſter.

NO Pariſh Clearke vpon any vacation ſhalbe choſen within the Citie of London, or elſewhere within the Prouince of Canterbury, but by the Parſon or Vicar: or where there is no Parſon or Vicar, by the Miniſter of that place for the time being: Which choice ſhall bee ſignified by the ſaid Miniſter, Vicar, or Parſon, to the Pariſhioners the next Sunday following in the time of Diuine Seruice. And the ſaid Clearke ſhalbe of twenty yeeres of age at the leaſt, and knowen to the ſaide Parſon, Vicar or Miniſter to be of honeſt conuerſation, and ſufficient for his Reading, Writing, and alſo for his competent skil in Singing (if it may be.) And the ſaid Clearks ſo choſen, ſhall haue and receiue their ancient Wages, without fraude or diminution, either at the handes of the Church-wardens at ſuch times as hath bene accuſtomed, or by their

owne collection according to the moſt ancient cuſtome of euery Pariſh.

¶ Eccleſiaſticall Courts belonging to the Archbiſhops Iuriſdiction.

XCII.

None to bee Cited into diuers Courts for probate of the ſame Will.

FOraſmuch as many heretofore haue bene by Apparitors both of inferiour Courts, and of the Courts of the Archbiſhops Prerogatiues much diſtracted, and diuerſly called, and ſummoned for probate of Willes, or to take adminiſtrations of the goods of perſons dying inteſtate, and are thereby vexed and grieued with many cauſeleſſe and vnneceſſary troubles, moleſtations, and expences: Wee conſtitute and appoint, That all Chancellors, Commiſſaries or Officials, or any other exerciſing Eccleſiaſticall Iuriſdiction whatſoeuer, ſhall at the firſt charge with an

othe all persons called, or voluntarily appearing before them for the probate of any Will, or the Administration of any goods, whether they know, or (moued by any speciall inducement) doe firmely beleeue that the partie deceased (whose Testament or goods depend now in question) had at the time of his or her death, any goods or good debts, in any other Dioceſſe or Dioceſſes, or peculiar Iuriſdiction within that Prouince, then in that wherein the ſaid party died, amounting to the value of fiue pounds. And if the ſaid perſon cited, or voluntarily appearing before him, ſhall vpon his oath affirme, That hee knoweth, or (as aforeſaid) firmely beleeueth, that the ſaid party deceaſed had goods or good debts in any other Dioceſſe or Dioceſſes, or peculiar Iuriſdiction within the ſaid Prouince, to the value aforeſaide, and particularly ſpecifie and declare the ſame: then ſhall he preſently diſmiſſe him, not preſuming to intermeddle with the probate of the ſaid Will, or to grant Adminiſtration of the goods of the party ſo dying Inteſtate: neither ſhall hee require or exact any other charges of the ſaid parties more then ſuch onely as

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are due for the Citation, and other Proceſſe had and vſed againſt the ſaid parties, vpon their further contumacie: but ſhal openly and plainely declare and profeſſe, that the ſaide cauſe belongeth to the Prerogatiue of the Archbiſhop of that Prouince, willing and admoniſhing the partie to prooue the ſaid Will, or require Adminiſtration of the ſaid goods in the Court of the ſaid Prerogatiue, and to exhibite before him the ſaide Iudge the probate or adminiſtration vnder the ſeale of the Prerogatiue within forty daies next following. And if any Chancellor, Commiſſary, Official, or other exerciſing Eccleſiaſticall Iuriſdiction whatſoeuer, or any their Regiſter ſhall offend herein, let him be *ipſo facto* ſuſpended from the execution of his Office, not to be abſolued or releaſed vntil he haue reſtored to the party all expences by him layed out contrary to the tenor of the premiſſes: and euery ſuch probate of any Teſtament or adminiſtration of goods ſo granted, ſhall be held voyd and fruſtrate to all effects of the Law whatſoeuer.

Furthermore wee charge and enioyne, that the Regiſter of euery inferior Iudge doe without

out all difficultie or delay, certifie and informe the Apparitor of the Prerogatiue Court, repairing vnto him once a moneth and no oftner, what Executors or Administrators haue bene by his said Iudge for the incompetencie of his owne Iurisdiction, dismissed to the said Prerogatiue Court within the moneth next before, vnder paine of a moneths suspension from the exercise of his Office for euery default therein. Prouided, that this Canon or any thing therein contained, bee not preiudiciall to any composition betweene the Archbishop and any Bishop or other Ordinary, nor to any inferior Iudge that shall graunt any probate of Testament or administration of goods to any party that shall voluntarily desire it, both out of the said inferior Court, and also out of the Prerogatiue. Prouided likewise, that if any man die *In itinere*, the goods that he hath about him at that present, shall not cause his Testament or Admin istration to be liable vnto the Prerogatiue Court.

XCIII.

The Rate of Bona notabilia *liable to the Prerogatiue Court.*

Furth er-

FVrthermore wee decree and ordaine, that no Iudge of the Archbiſhops Prerogatiue ſhall henceforward Cite, or cauſe to be Cited *Ex officio* any perſon whatſoeuer to any of the aforeſaid intents, vnleſſe hee haue knowledge that the partie deceaſed was at the time of his death poſſeſſed of goods and chattels in ſome other Dioceſſe or Dioceſſes, or peculiar Iuriſdiction within that Prouince then in that wherein hee died, amounting to the value of fiue pounds at the leaſt, decreeing and declaring, that who ſo hath not goods in diuers Dioceſſes to the ſaid Summe or value, ſhal not be accounted to haue *bona notabilia*. Alwayes prouided, that this clauſe here, and in the former Conſtitution mentioned, ſhall not preiudice thoſe Dioceſſes where by compoſition or cuſtome *bona notabilia*, are rated at a greater ſumme. And if any Iudge of the Prerogatiue Court, or any his Surrogate or his Regiſter or Apparitor, ſhall Cite or cauſe any perſon to be Cited into his Court contrary to the tenor of the premiſſes, he ſhall reſtore to the party ſo Cited all his coſts and charges, and the actes and proceedings in that behalfe ſhall bee held

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voide and fruſtrate. Which expences if the ſaid Iudge or Regiſter or Apparitor ſhal refuſe accordingly to pay, he ſhalbe ſuſpended from the exercíſe of his Office vntill he yeeld to the performance thereof.

XCIIII.

None to be Cited into the Arches or Audience but dwellers within the Archbiſhops Dioceſſe or Peculiars.

NO Deane of the Arches nor Officiall of the Archbiſhops Conſiſtory, nor any Iudge of the Audience, ſhall henceforward in his own name or in the name of the Archbiſhop either *ex Officio* or at the inſtance of any party, originally Cite, Summon, or any way compell, or procure to be Cited, Summoned, or compelled, any perſon which dwelleth not within the particular Dioceſſe or Peculiar of the ſaid Archbiſhop, to appeare before him or any of them for any cauſe or matter whatſoeuer belonging to Eccleſiaſtical cognizance, without the Licence of the Dioceſan firſt had and obtained in that behalfe, other then in ſuch particular caſes onely as are expreſly excepted and reſerued in and by a Statute *Anno* 23. H. 8.

23. H. 8. cap. 9. And if any of the ſaid Iudges ſhall offend herein, he ſhall for euery ſuch offence be ſuſpended from the exerciſe of his office for the ſpace of three whole moneths.

XCV.

The reſtraint of double Quarrels.

ALbeit by former Conſtitutions of the Church of England, euery Biſhop hath had two moneths ſpace to inquire and informe himſelfe of the ſufficiencie, and qualities of euery Miniſter, after he hath bene preſented vnto him to bee inſtituted into any Benefice: yet for the auoiding of ſome inconueniences, wee doe now abridge and reduce the ſaid two moneths vnto eight & twenty dayes onely. In reſpect of which abridgement, wee doe ordaine & appoint, that no double Quarrell ſhal hereafter be granted out of any of the Archbiſhops Courts at the ſuite of any Miniſter whoſoeuer, except hee ſhall firſt take his perſonall oath, that the ſaid eight and twentie dayes at the leaſt are expired, after he firſt tendered his preſentation to the Biſhop, and that he refuſed to grant him Inſtitution thereupon: or ſhall enter bonds with ſufficient ſureties to

prooue the same to be true, vnder paine of suspension of the Granter thereof from the execution of his Office, for halfe a yeere *toties quoties* to be denounced by the said Archbishop, and Nullitie of the double Quarrell aforesaid, so vnduely procured, to all intents and purposes whatsoeuer. Alwayes prouided that within the said eight and twentie daies, the Bishop shall not institute any other to the preiudice of the said partie before presented, *sub pœna nullitatis.*

XCVI.

Inhibitions not to be granted without the subscription of an Aduocate.

THat the Iurisdictions of Bishops may be preserued (as neere as may be) entier and free from preiudice, and that for the behoofe of the Subiects of this land, better prouision be made that henceforward they be not grieued with friuolous and wrongfull suits and molestations: It is ordained and prouided that no Inhibition shall bee graunted out of any Court, belonging to the Archbishop of Canterbury at the instance of any partie, vnlesse it be subscribed by an Aduocate practising in the

said

said Court: which the said Aduocate shal doe freely, not taking any Fee for the same, except the partie prosecuting the suit, doe voluntarily bestow some gratuity vpon him for his counsel and aduice in the said cause. The like course shall be vsed in graunting foorth any Inhibition at the instance of any party by the Bishop or his Chancellor against the Archdeacon, or any other person exercising Ecclesiasticall Iurisdiction: and if in the Court or Consistorie of any Bishop there be no aduocate at all, then shall the subscription of a Proctor practising in the same Court be held sufficient.

XCVII.

Inhibitions not to be graunted vntill the Appeale be exhibited to the Iudge.

IT is further ordered & decreed, that hencefforward no Inhibition be granted by occasion of any interlocutory decree, or in any cause of correction whatsoeuer, except vnder the forme aforesaid: and moreouer that before the going out of any such Inhibition, the Appeale it selfe, or a copie thereof (auouched by oath to be iust and true) bee exhibited to the

Iudge, or his lawfull Surrogate, whereby hee may be fully informed, both of the qualitie of the crime, and of the cause of the grieuance, before the granting foorth of the said inhibition. And euery Appellant or his lawfull Proctor shal before the obteining of any such Inhibition, shew and exhibite to the Iudge or his Surrogate in writing, a true copy of those Acts wherewith hee complaineth himselfe to be agrieued, and from which he appealeth, or shal take a corporall oath that hee hath performed his diligence, & true endeuor for the obteining of the same, & could not obtein it at the hands of the Register in the Country, or his Deputy, tendring him his Fee. And if any Iudge or Register shall either procure or permit any Inhibition to be sealed, so as is said, contrary to the forme & limitation aboue specified, let him be suspended from the execution of his office, for the space of three moneths. If any Proctor, or other person whatsoeuer by his appointment, shall offend in any of the premisses, either by making or sending out any Inhibition, contrary to the tenour of the said premisses, let him be remoued from the exercise of his Office for

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the ſpace of a whole yeere without hope of releaſe or reſtoring.

XCVIII.

Inhibitions not to bee granted to factious Appellants, vnleſſe they firſt ſubſcribe.

FOraſmuch as they who breake the Lawes, cannot in reaſon claime any benefite or protection by the ſame: Wee decree and appoint, that after any Iudge Eccleſiaſticall hath proceeded Iudicially againſt obſtinate and factious perſons, and contemners of Ceremonies, for not obſeruing the Rites and Orders of the Church of England, or for contempt of Publike prayer, no Iudge *ad quem*, ſhall admit or allow any his or their Appeales, vnleſſe he hauing firſt ſeene the originall Appeale, the partie appellant doe firſt perſonally promiſe and auow, that he wil faithfully keepe and obſerue all the Rites and Ceremonies of the Church of England, as alſo the preſcript fourme of Common prayer: and doe likewiſe ſubſcribe to the three Articles formerly by vs ſpecified and declared.

XCIX.

None to marry within the degrees prohibited.

NO persons shall marrie within the degrees prohibited by the Lawes of God and expressed in a Table set forth by authoritie in the yeere of our Lord God 1563. and all marriages so made & contacted shall bee adiudged incestuous and vnlawfull, and consequently shall be dissolued as voyd from the beginning, and the parties so married shall by course of Law be separated. And the aforesaid Table shall be in euery Church publikely set vp and fixed at the charge of the Parish.

C.

None to marrie vnder xxj. yeeres, without their Parents consent.

NO children vnder the age of one and twentie yeeres complete, shall contract themselues, or marrie without the consent of their Parents, or of their Guardians and Gouernours, if their Parents be deceased.

CI.

By whom Licences to marrie without Bannes shal be granted, and to what sort of persons.

NO Facultie or Licence shalbe henceforth granted for solemnization of Matrimonie betwixt any parties, without thrice

open

open publication of the Bannes according to the booke of Common prayer, by any person exercising any Ecclesiasticall Iurisdiction, or claiming any Priuiledges in the right of their Churches: but the same shalbe granted onely by such as haue Episcopall authoritie, or the Commissary for Faculties, Vicars generall of the Archbishops and Bishops *sede plena*, or *sede vacante*, the Guardian of the Spiritualties or Ordinaries exercising of right Episcopal Iurisdiction in their seuerall Iurisdictions respectiuely, and vnto such persons onely as bee of good state and qualitie, and that vpon good caution and securitie taken.

CII.

Securitie to be taken at the graunting of such Licences, and vnder what conditions.

THe securitie mentioned shall containe these conditions: First, that at the time of the granting euery such Licence, there is not any impediment of precontract, consanguinitie, affinitie, or other lawfull cause to hinder the said marriage. Secondly, that there is not any controuersie or suit depending in any Court before any Ecclesiasticall Iudge touch-

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ing any contract or mariage of either of the said parties with any other. Thirdly, that they haue obtained thereunto the expresse consent of their parents (if they be liuing) or otherwise of their Guardians or Gouernours. Lastly, that they shall celebrate the said Matrimonie publikely in the Parish Church or Chappell where one of them dwelleth, and in no other place, and that betweene the houres of eight and twelue in the forenoone.

CIII.

Oathes to be taken for the conditions.

FOr the auoiding of all fraud and collusion in the obtaining of such Licences & Dispensations: We further constitute and appoint, That before any Licence for the Celebration of Matrimonie, without publication of Bannes be had or granted, it shall appeare to the Iudge by the oathes of two sufficient witnesses, one of them to be knowen either to the Iudge himselfe, or to some other person of good reputation then present, and knowen likewise to the said Iudge, that the expresse consent of the Parents, or Parent if one bee dead, or Gardians, or Gardian of the parties is there-

thereunto had and obtained. And furthermore that one of the parties perſonally ſweare, that he beleeueth there is no let or impediment of precontract, kindred, or alliance, or of any other lawfull cauſe whatſoeuer, nor any ſuite commenced in any Eccleſiaſticall Court, to bar or hinder the proceeding of the ſaid Matrimonie, according to the tenour of the foreſaid Licence.

CIIII.

An exception of thoſe that are in Widowhood.

IF both the parties which are to marry being in Widowhood, do ſeeke a Facultie for the forbearing of Bannes, then the clauſes before mentioned, requiring the Parents conſents, may be omitted: but the Pariſhes where they dwell both ſhall be expreſſed in the Licence, as alſo the Pariſh named where the Marriage ſhall be celebrated. And if any Commiſſary for Faculties, Vicars generall, or other the ſaid Ordinaries ſhal offend in the premiſſes, or any part thereof, he ſhall for euery time ſo offending, be ſuſpended from the execution of his Office for the ſpace of ſixe moneths: and euery ſuch Licence or diſpenſation ſhall be held

voyd to al effects and purpoſes, as if there had neuer bene any ſuch granted: and the parties marrying by vertue thereof, ſhall bee ſubiect to the puniſhments which are appointed for Clandeſtine Marriages.

CV.

No Sentence for Diuorce to bee giuen vpon the ſole confeſſion of the parties.

FOraſmuch as Matrimoniall cauſes haue bene alwayes reckoned and reputed amongſt the weightieſt, and therefore require the greater caution when they come to be handled and debated in Iudgement, eſpecially in cauſes wherein Matrimonie hauing bene in the Church duely ſolemnized, is required vpon any ſuggeſtion or pretext whatſoeuer to bee diſſolued or annulled: Wee doe ſtraightly charge and inioyne, that in all proceedings to Diuorce and Nullities of Matrimonie, good circumſpection and aduice bee vſed, and that the trueth may (as farre as is poſsible) bee ſifted out by the depoſition of witneſſes, and other lawfull proofes and euictions, and that credit be not giuen to the ſole confeſsion of the parties themſelues, howſoeuer

euer taken vpon oath, either within or without the Court.

CVI.

No Sentence for Diuorce to be giuen but in open Court.

NO Sentence ſhall be giuen either for ſeparation *à thoro & menſa*, or for annulling of pretended Matrimonie, but in open Court, and in the ſeat of Iuſtice, and that with the knowledge and conſent either of the Archbiſhop within his Prouince, or of the Biſhop within his Dioceſſe, or of the Deane of the Arches, the Iudge of the Audience of Canterbury, or of the Vicars general, or other principall Officials, or *ſede vacante*, of the Guardians of the Spiritualties, or other Ordinaries to whom of right it apperteineth, in their ſeuerall Iuriſdictions and Courts, and concerning them onely that are then dwelling vnder their Iuriſdictions.

CVII.

In all Sentences for Diuorce, bond to be taken for not marrying, during each others life.

IN all Sentences pronounced onely for Diuorce and Separation, *à thoro & menſa*,

there shall bee a caution and restraint inserted in the Act of the said Sentence, That the parties so separated, shall liue chastly & continently: neither shall they, during each others life, contract Matrimonie with any other person. And for the better obseruing of this last clause, the said Sentence of Diuorce shall not be pronounced, vntill the partie or parties requiring the same, haue giuen good and sufficient caution & securitie into the Court, that they will not any way breake or trangresse the said restraint or prohibition.

CVIII.

The penaltie for Iudges offending in the premisses.

AND if any Iudge giuing Sentence of Diuorce or Separation, shall not fully keepe and obserue the premisses, he shall be by the Archbishop of the Prouince, or by the Bishop of the Dioceese, suspended from the exercise of his Office for the space of a whole yere, and the Sentence of Separation so giuen contrary to the forme aforesaid, shal be held voyd to all intents and purposes of the Law, as if it had not at all bene giuen or pronounced.

¶ Eccle-

¶ Eccleſiaſtical Courts belonging to the Iuriſdiction of Biſhops and Archdeacons, and *the proceedings in* them.

CIX.

Notorious Crimes and Scandals to be certified into Eccleſiaſticall Courts by preſentment.

IF any offend their brethren, either by Adulterie, whoredome, Inceſt, or Drunkennesse, or by Swearing, Ribaldrie, Vſurie, or any other vncleanneſſe and wickedneſſe of life, the Church-wardens or Queſtmen and Sidemen in their next Preſentments to their Ordinaries, ſhall faithfully preſent all and euery of the ſaid offenders, to the intent that they and euery of them may bee puniſhed by the ſeueritie of the Lawes, according to their deſerts, and ſuch notorious offendours ſhall not be admitted to the holy Communion till they be reformed.

CX.

Schismaticks to be presented.

IF the Churchwardens or Questmen or Assistants, doe or shall know any man within their Parish or elsewhere, that is a hinderer of the word of God to bee read or sincerely Preached, or of the execution of these our Constitutions, or a fautor of any vsurped or forreine power by the Lawes of this Realme iustly reiected and taken away, or a defender of Popish and erroneous doctrine: they shall detect and present the same to the Bishop of the Diocesse or Ordinarie of the place, to bee censured & punished, according to such Ecclesiastical Lawes as are prescribed in that behalfe.

CXI.

Disturbers of diuine Seruice to be presented.

IN all Visitations of Bishops and Archdeacons, the Churchwardens or Questmen and Sidemen shall truely and personally present the names of all those, which behaue themselues rudely or disorderly in the Church, or which by vntimely ringing of Bels, by walking, talking, or other noyse shall hinder the Minister or Preacher.

Not

CXII.

Not Communicants at Eaſter to be preſented.

THe Miniſter, Church-wardens, Queſtmen & Aſsiſtants of euery Pariſh church and Chappell, ſhall yeerely within fortie daies after Eaſter exhibite to the Biſhop or his Chancellor, the names and ſurnames of all the Pariſhioners, aſwell men as women, which being of the age of ſixteene yeeres, receiued not the Communion at Eaſter before.

CXIII.

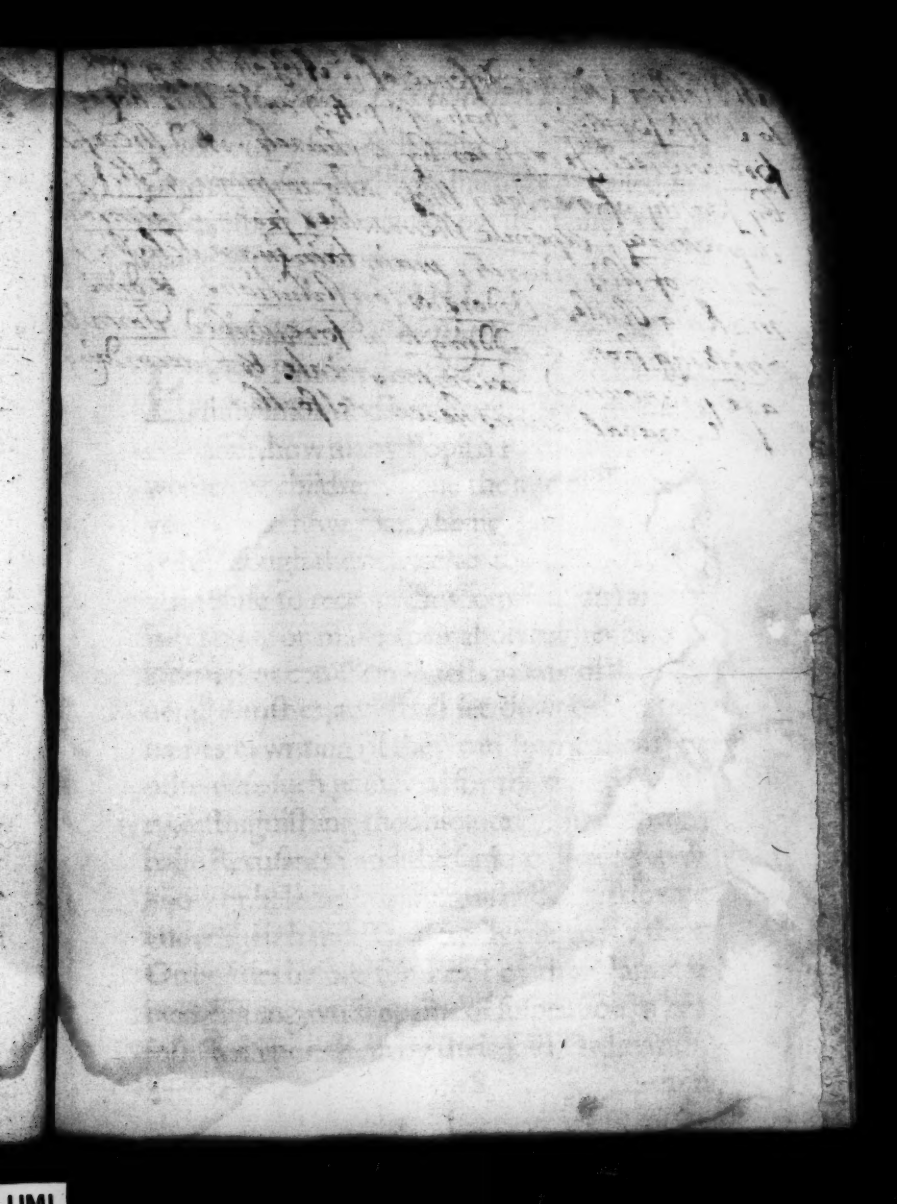
Miniſters may preſent.

BEcauſe it often commeth to paſſe that the Churchwardens, Sidemen, Queſtmen, and ſuch other perſons of the Laytie as are to take care for the ſuppreſsing of ſinne and wickedneſſe in their ſeuerall Pariſhes, as much as in them lieth, by admonition, reprehenſion & denunciation to their Ordinaries, doe forbeare to diſcharge their duties therein, either through feare of their Superiours, or through negligence, more then were fit, the licentiouſneſſe of theſe times conſidered: Wee ordaine, That hereafter euery Parſon and Vicar, or in the lawfull abſence of any Parſon or

Vicar,

Vicar, then their Curates and Substitutes may ioyne in euery presentment with the sayde Churchwardens, Sidemen, and the rest aboue mentioned at the times hereafter limited, if they the said Churchwardens and the rest will present such enormities as are apparant in the Parish: or if they wil not, then euery such Parson and Vicar, or in their absence as aforesaid their Curates may themselues present to their Ordinaries at such times, and when else they thinke it meete, all such crimes as they haue in charge, otherwise, as by them (being the persons that should haue the chiefe care for the suppressing of sinne and impiety in their Parishes) shall be thought to require due reformation. Prouided alwayes, that if any man confesse his secret and hidden sins to the Minister for the vnburthening of his conscience, and to receiue spiritual consolation and ease of minde from him, We do not any way binde the said Minister by this our Constitution, but do straightly charge and admonish him, that he do not at any time reueale & make known to any person whatsoeuer, any crime or offence so committed to his trust and secrecie

(except



Mr. Collier (in his Defence of ye Absolution given to Sr. W. Parkyns 1696. 4o. p. 4.) calls this being pronounced Irregular by ye Church. And therefore by parity of reason, those who impugn ye King's Supremacy; Seperate themselves from ye Commu-nion of this Church, maintaining a Schism, making Rules, Orders or Constitutions, & dimi-nishing from or adding to ye prescribed Form &c are pronounced Excommunicate &c according to ye several Canons herein selforth.

(except they bee ſuch crimes as by the Lawes of this Realme, his owne life may be called into queſtion for concealing the ſame) vnder paine of irregularitie. †

CXIIII.

Miniſters ſhall preſent Recuſants.

EVery Parſon, Vicar, or Curate, ſhall carefully informe themſelues euery yere hereafter, how many Popiſh Recuſants, men, women & children aboue the age of thirteene yeeres, and how many being popiſhly giuen (who though they come to the Church, yet doe refuſe to receiue the Communion) are inhabitants, or make their abode either as Soiourners or common Gueſts in any of their ſeuerall Pariſhes, and ſhall ſet downe their true names in writing (if they can learne them) or otherwiſe ſuch names as for the time they cary, diſtinguiſhing the abſolute Recuſants from halfe Recuſants: and the ſame ſo farre as they know or beleeue ſo diſtinguiſhed & ſet downe vnder their hands, ſhall truely preſent to their Ordinaries before the Feaſt of the Natiuitie next enſuing, vnder paine of ſuſpenſion to bee inflicted vpon them by their ſaid Ordinaries,

and so euery yeere hereafter vpon the like paine, before the Feast of S. Iohn Baptist. Also we ordaine, that all such Ordinaries, Chancellours, Commissaries, Archdeacons, Officials, and all other Ecclesiasticall Officers, to whom the said presentments shall be exhibited, shall likewise within one moneth after the receit of the same, vnder paine of suspension by the Bishop from the execution of their Offices for the space of halfe a yere (as often as they shall offend therein) deliuer them or cause to be deliuered to the Bishop respectiuely: who shall also exhibite them to the Archbishop within sixe weekes, and the Archbishop to his Maiestie within other sixe weekes after he hath receiued the said presentments.

CXV.

Ministers and Churchwardens not to bee sued for Presenting.

WHereas for the reformation of criminous persons and disorders in euery Parish, the Churchwardens, Questmen, Sidemen, and such other Church Officers are sworne, and the Minister charged to present as well the crimes and disorders committed

mitted by the said criminous persons, as also the common fame which is spread abroad of them, whereby they are often maligned and sometimes troubled by the said Delinquents or their friends: We doe admonish and exhort all Iudges both Ecclesiasticall and Temporall, as they regard and reuerence the fearefull iudgement seate of the highest Iudge, that they admit not in any of their Courts, any complaint, plea, suit, or suits, against any such Churchwarden, Questmen, Sidemen, or other Church officers for making any such presentments, nor against any Minister for any presentment that hee shall make: all the said presentments tending to the restraint of shamelesse impietie, and considering that the rules both of Charitie and Gouernment doe presume that they did nothing therein of malice, but for the discharge of their consciences.

CXVI.

Churchwardens not bound to Present oftner then twice a yeere.

NO Churchwardens, Questmen, or Sidemen of any Parish, shall bee inforced to exhibite their presentments to any ha-

uing Eccleſiaſticall Iuriſdiction aboue once in euery yeere, where it hath bene no oftner vſed, nor aboue twiſe in any Dioceſſe whatſoeuer, except it be at the Biſhops Viſitation. For the which preſentments of euery Pariſh Church or Chappell, the Regiſter of any Court where they are to be exhibited, ſhall not receiue in one yeere aboue foure pence, vnder paine for euery offence therein, of ſuſpenſion from the execution of his Office for the ſpace of a moneth *toties quoties*. Prouided alwayes that as good occaſion ſhall require, it ſhall be lawfull for euery Miniſter, Churchwardens, and Sidemen, to preſent offenders as oft as they ſhall thinke meete. And likewiſe for any godly diſpoſed perſon, or for any Eccleſiaſticall Iudge, vpon knowledge or notice giuen vnto him or them of any enormious crime within his Iuriſdiction, to moue the Miniſter, Churchwardens, or Sidemen, as they tender the glory of God and reformation of ſinne, to preſent the ſame, if they ſhall finde ſufficient cauſe to induce them thereunto, that it may bee in due time puniſhed and reformed. Prouided that for theſe voluntarie preſentments, there be no

Fee

Fee required or taken of them, vnder the paine aforeſaid.

CXVII.

Churchwardens not to be troubled for not preſenting oftner then twiſe a yeere.

NO Churchwardens, Queſtmen, or Sidemen ſhall be called or cited, but onely at the ſaid time or times before limited, to appeare before any Eccleſiaſticall Iudge whoſoeuer, for refuſing at other times to preſent any faults committed in their Pariſhes, and puniſhable by Eccleſiaſticall lawes. Neither ſhall they nor any of them after their preſentments exhibited at any of thoſe times be any further troubled for the ſame, except vpon manifeſt and euident proofe it may appeare that they did then willingly and wittingly omit to preſent ſome ſuch publike crime or crimes as they knew to be committed, or could not be ignorant that there was then a publike fame of them, or vnleſſe there be very iuſt cauſe to call them for the explanation of their former preſentments. In which caſe of wilfull omiſion, their Ordinaries ſhall proceed againſt them in ſuch ſort as in cauſes of wilfull periury in a

Court Ecclesiasticall it is alreadie by Law prouided.

CXVIII.

The old Churchwardens to make their Presentments before the new be sworne.

THe office of al Churchwardens and Sidemen shall bee reputed euer hereafter to continue vntill the new Churchwardens that shall succeed them, be sworne, which shal be the first weeke after Easter, or some weeke following, according to the direction of the Ordinary. Which time so appointed, shall alwayes be one of the two times in euery yeere, when the Minister and Churchwardens, and Sidemen of euery Parish shall exhibite to their seuerall Ordinaries, the presentments of such enormities as haue happened in their Parishes since their last presentments. And this duetie they shall performe before the newly chosen Churchwardens and Sidemen be sworne, and shall not be suffered to passe ouer the said presentments to those that are newly come into office, and are by intendment ignorant of such crimes, vnder paine of those censures which are appointed for the reformation of such dailiers

and

and diſpenſers with their owne conſciences and oathes.

CXIX.

Conuenient time to be aſſigned for framing Preſentments.

FOr the auoyding of ſuch inconueniences as heretofore haue happened by the haſty making of Billes of Preſentments, vpon the dayes of the Viſitation and Synods: it is ordered, That alwayes hereafter euery Chancellor, Archdeacon, Commiſſary, and Officiall, and euery other perſon hauing Eccleſiaſticall Iuriſdiction at the ordinary time when the Churchwardens are ſworne: and the Archbiſhop and Biſhops when he or they doe ſummon their Viſitation, ſhall deliuer, or cauſe to be deliuered to the Churchwardens, Queſtmen, and Sidemen of euery Pariſh, or to ſome of them, ſuch Bookes of Articles as they or any of them ſhall require for the yeere following the ſaid Churchwardens, Queſtmen, and Sidemen to ground their Preſentments vpon at ſuch times as they are to exhibite them. In which Booke ſhall be contained the forme of the oath which muſt be taken immediatly before

fore euery such Presentment: to the intent that hauing before hand time sufficient, not onely to peruse and consider what their sayd oath shalbe, but the Articles also whereupon they are to ground their Presentments, they may frame them at home both aduisedly and truely to the discharge of their owne consciences, after they are sworne, as becommeth honest and godly men.

CXX.

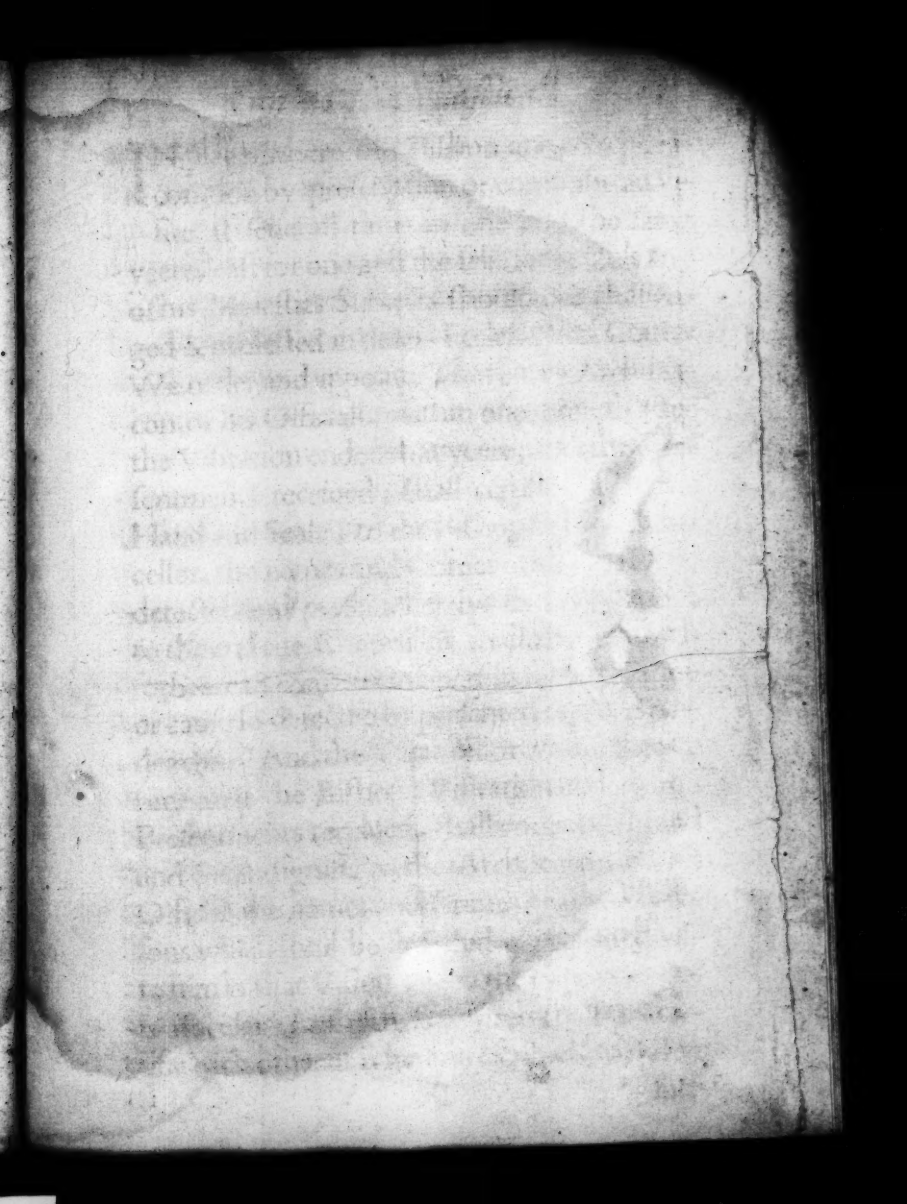
None to bee Cited into Ecclesiasticall Courts by Processe of Quorum nomina.

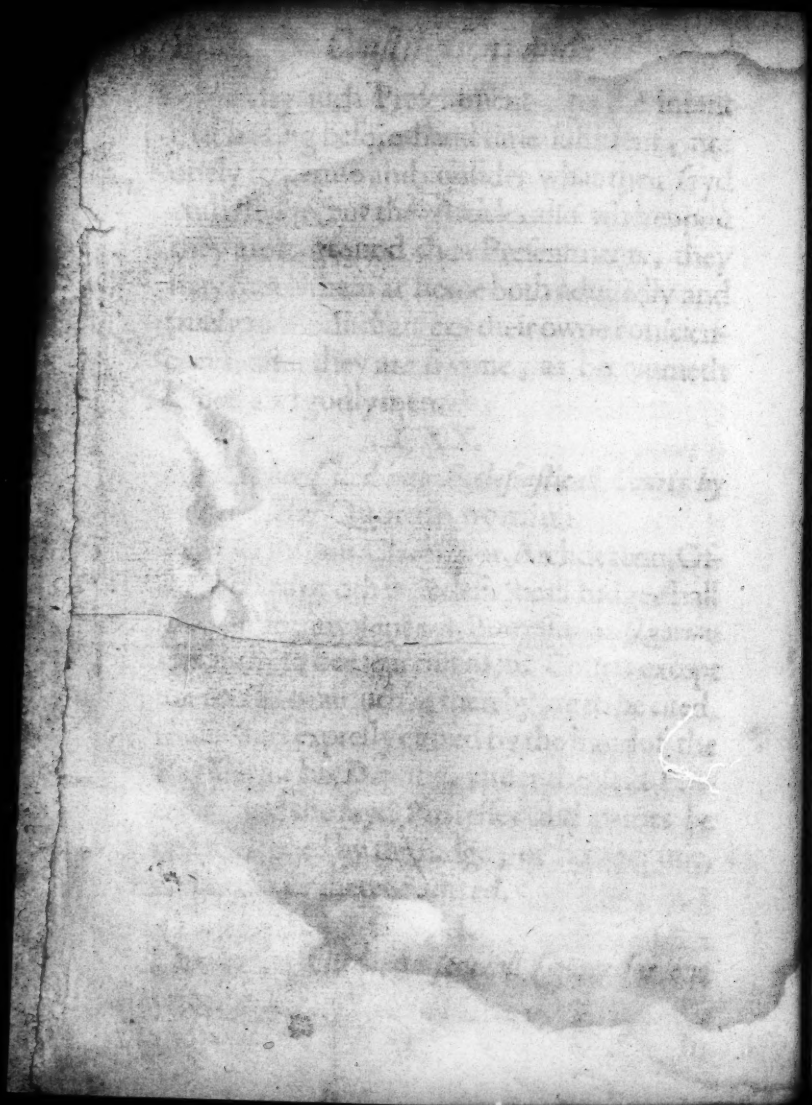
NO Bishop, Chancellor, Archdeacon, Officiall or other Ecclesiasticall Iudge, shall suffer any generall Processes of *Quorum nomina*, to bee sent out of his Court: except the names of all such as thereby are to be cited, shalbe first expresly entred by the hand of the Register, or his Deputie, vnder the said Processes, and the sayd Processes and names be first subscribed by the Iudge, or his Deputie, and his Seale thereto affixed.

CXXI.

None to bee Cited into seuerall Courts for one crime.

In





IN places where the Biſhop and Archdeacon, doe by preſcription or compoſition viſite at ſeuerall times in one and the ſame yeere, leaſt for one and the ſelfe ſame fault any of his Maieſties Subiects ſhould bee challenged & moleſted in diuers Eccleſiaſtical Courts We order and appoint, That euery Archdeacon, or his Officiall, within one moneth after the Viſitation ended that yeere, and the Preſentments receiued, ſhall certifie vnder his Hand and Seale, to the Biſhop or his Chancellor, the names and Crimes of all ſuch as are detected and preſented in his ſaid Viſitation, to the end the Chancellor ſhall thencefoorth forbeare to conuent any perſon for any Crime or cauſe ſo detected or preſented to the Archdeacon. And the Chancellor within the like time after the Biſhops Viſitation ended, and Preſentments receiued, ſhall vnder his Hand and Seale ſignifie to the Archdeacon or his Official, the names and Crimes of all ſuch perſons which ſhall be detected or preſented vnto him in that Viſitation, to the ſame intent as is aforeſaid. And if theſe Officers ſhall not certifie each other as is here preſcribed, or after

ſuch certificate ſhall intermeddle with the crimes or perſons detected and preſented in each others Viſitation: then euery of them ſo offending ſhall be ſuſpended from all exerciſe of his Iuriſdiction, by the Biſhop of the Dioceſſe, vntill he ſhall repay the coſts and expences which the parties grieued haue bene at by that vexation.

CXXII.

No ſentence of depriuation or depoſition to bee pronounced againſt a Miniſter, but by the Biſhop.

WHen any Miniſter is complained of in any Eccleſiaſticall Court belonging to any Biſhop of this Prouince for any Crime, the Chancellor, Commiſſarie, Officiall or any other hauing Eccleſiaſtical Iuriſdiction to whom it ſhall appertaine, ſhal expedite the cauſe by Proceſſes and other proceedings againſt him: and vpon contumacie for not appearing, ſhal firſt ſuſpend him, & afterward his contumacie continuing, Excommunicate him. But if he appeare and ſubmit himſelfe to the courſe of Law, then the matter being ready for Sentence, and the merits of his offence

offence exacting by Law, either depriuation from his liuing, or depoſition from the Miniſtery, no ſuch ſentence ſhall bee pronounced by any perſon whatſoeuer, but only by the Biſhop, with the aſsiſtance of his Chancellor, the Deane, (if they may conueniently bee had) and ſome of the Prebendaries, if the Court be kept neere the Cathedrall Church, or of the Archdeacon if he may bee had conueniently, and two other at the leaſt graue Miniſters and Preachers to be called by the Biſhop, when the Court is kept in other places.

CXXIII.

No Act to be ſped but in open Court.

NO Chancellor, Commiſſary, Archdeacon, Officiall, or any other perſon vſing Eccleſiaſticall Iuriſdiction whoſoeuer, ſhall ſpeed any iudiciall Act, either of contentious or voluntary Iuriſdiction, except he haue the ordinary Regiſter of that Court, or his lawfull Deputy: or if hee or they will not, or cannot be preſent, then ſuch perſons as by law are allowed in that behalfe to write or ſpeede the ſame, vnder paine of ſuſpenſion *ipſo facto*.

CXXIIII.

No Court to haue more then one Seale.

NO Chancellor, Commissarie, Archdeacon, Official, or any other exercising Ecclesiasticall Iurisdiction, shal without the Bishops consent hane any mo Seales then one for the Sealing of all matters incident to his Office. Which Seale shall alwayes be kept either by himselfe, or by his lawfull Substitute exercising Iurisdiction for him, and remaining within the Iurisdiction of the said Iudge, or in the Citie or principall Towne of the Countie. This Seale shall containe the title of that Iurisdiction which euery of the said Iudges or their Deputies doe execute.

CXXV.

Conuenient places to bee chosen for the keeping of Courts.

ALl Chancellors, Commissaries, Archdeacons, Officials, and all other exercising Ecclesiasticall Iurisdiction, shall appoint such meete places for the keeping of their Courts by the assignement or approbation of the Bishop of the Dioceese, as shall bee conuenient for entertainement of those that are to make

make their appearance there, and moſt indifferent for their trauell. And likewiſe they ſhall keepe and end their Courts in ſuch conuenient time, as euery man may returne homewards in as due ſeaſon as may be.

CXXVI.

Peculiar and inferiour Courts to exhibite the originall copies of Willes into the Biſhops Regiſtrie.

WHereas Deanes, Archdeacons, Prebendaries, Parſons, Vicars, & others exerciſing Eccleſiaſticall Iuriſdiction, claime libertie to proue the laſt Willes & Teſtaments of perſons deceaſed within their ſeuerall Iuriſdictions, hauing no knowen nor certaine Regiſters, nor publike place to keepe their Records in, by reaſon whereof many Willes, Rights, and Legacies vpon the death or change of ſuch perſons and their priuate Notaries, miſcarry and cannot bee found, to the great preiudice of his Maieſties Subiects: We therefore order and inioyne, that all ſuch Poſſeſſours & Exerciſers of peculiar Iuriſdiction, ſhall once in euery yeere exhibite into the publike Regiſtrie of the Biſhop of the Dioceſſe,

ceſſe, or of the Deane & Chapter vnder whoſe Iuriſdiction the ſaid Peculiars are, euery originall Teſtament of euery perſon in that time deceaſed and by them proued in their ſeuerall peculiar Iuriſdictions, or a true Copie of euery ſuch Teſtament examined, ſubſcribed, and ſealed by the peculiar Iudge and his Notarie. Otherwiſe if any of them faile ſo to doe, the Biſhop of the Dioceſſe or Deane and Chapter vnto whom the ſaid Iuriſdictions doe reſpectiuely belong, ſhall ſuſpend the ſaid parties and euery of them from the exerciſe of all ſuch peculiar Iuriſdiction, vntill they haue performed this our Conſtituion.

¶ Iudges Eccleſiaſticall and their Surrogates.

CXXVII.

The qualitie and oath of Iudges.

NO man ſhall hereafter be admitted a Chancellor, Commiſſary, or Official, to exerciſe any Eccleſiaſticall Iuriſdiction, except hee be of the full age of ſixe and twentie yeeres at the

the leaſt, and one that is learned in the Ciuill and Eccleſiaſticall Lawes, and is at the leaſt a Maſter of Arts, or Bachelor of Law, and is reaſonably well practiſed in the courſe thereof, as likewiſe well affected, and zealouſly bent to Religion, touching whoſe life and maners no euill example is had, & except before he enter into or execute any ſuch Office, hee ſhall take the oath of the Kings Supremacie in the preſence of the Biſhop, or in the open Court, and ſhall ſubſcribe to the Articles of Religion agreed vpon in the Conuocation in the yeere one thouſand fiue hundred ſixtie and two, and ſhall alſo ſweare that he will to the vttermoſt of his vnderſtanding, deale vprightly and iuſtly in his Office, without reſpect or fauour of reward: the ſaid oathes and ſubſcription to be recorded by a Regiſter then preſent. And likewiſe all Chancellors, Commiſſaries, Officials, Regiſters, and all other that do now poſſeſſe or execute any places of Eccleſiaſticall Iuriſdiction, or Seruice, ſhall before Chriſtmas next in the preſence of the Archbiſhop or Biſhop, or in open Court, vnder whom or where they exerciſe their Offices, take the ſame

oathes

oathes and subscribe as before is said: or vpon refusall so to doe, shall be suspended from the execution of their Offices, vntill they shal take the said oathes, and subscribe as aforesaid.

CXXVIII.

The qualitie of Surrogats.

NO Chancellor, Commissary, Archdeacon, Officiall, or any other person vsing Ecclesiasticall Iurisdiction, shall at any time substitute in their absence any to keepe any Court for them, except hee bee either a graue Minister and a Graduate, or a licensed publike Preacher, and a Beneficed man neere the place where the Courts are kept, or a Bachelor of Law, or a Master of Arts at least, who hath some skill in the Ciuill and Ecclesiasticall Law, and is a fauourer of true Religion, and a man of modest and honest conuersation, vnder paine of Suspension for euery time that they offend therein from the execution of their Offices for the space of three moneths *Toties quoties*. And hee likewise that is Deputed, being not qualified as is before expressed, and yet shall presume to be a Substi-

tute

tute to any Iudge, and shall keepe any Court as is aforesaid, shal vndergoe the same censure in maner and forme as is before expressed.

Proctors.

CXXIX.

Proctors not to retaine Causes, without the lawfull assignement of the parties.

NO One shall Procure in any cause whatsoeuer, vnlesse he be thereunto constituted and appointed by the partie himselfe, either before the Iudge, and by Act in Court, or vnlesse in the beginning of the Suit, hee be by a true and sufficient Proxie thereunto warranted and enabled. Wee call that Proxie sufficient, which is strengthened and confirmed by some authenticall Seale, the parties approbation, or at least his ratification therewithall concurring. All which Proxies shall be forthwith by the sayd Proctors exhibited into the Court, and be safely kept and preserued by the Register in the publike Registrie of the saide Court. And if any Register or Proctor shall

offend herein, he shall bee secluded from the exercise of his Office for the space of two moneths without hope of release or restoring.

CXXX.

Proctors not to retaine Causes without the counsell of an Aduocate.

FOr lessening and abridging the multitude of Suits and contentions, as also for preuenting the complaints of Suiters in Courts Ecclesiasticall, who many times are ouerthrowen by the ouersight and negligence, or by the ignorance and insufficiencie of Proctors, and likewise for the furtherance and increase of learning, and the aduancement of Ciuil and Canon Law, following the laudable customes heretofore obserued in the Courts pertaining to the Archbishop of Canterbury, Wee will and ordaine, that no Proctor exercising in any of them shall intertaine any Cause whatsoeuer, and keepe and retaine the same for two Court dayes, without the Counsell and aduise of an Aduocate, vnder paine of a yeeres suspension from his practise: neither shall the Iudge haue power to release or miti-

gate

gate the ſaid penaltie, without expreſſe Mandate and Authoritie from the Archbiſhop aforeſaid.

CXXXI.

Proctors not to conclude in any Cauſe, without the knowledge of an Aduocate.

NO Iudge in any of the ſaid Courts of the Archbiſhop, ſhall admit any Libell, or any other matter without the aduice of an Aduocate admitted to practiſe in the ſame Court, or without his ſubſcription: neither ſhall any Proctor conclude any cauſe depending, without the knowledge of the Aduocate retained and feed in the cauſe: which if any Proctor ſhall doe, or procure to bee done, or ſhall by any colour whatſoeuer defraud the Aduocate of his duetie or Fee, or ſhall be negligent in repairing to the Aduocate, and requiring his aduice what courſe is to bee taken in the cauſe, he ſhalbe ſuſpended from all practiſe for the ſpace of ſixe moneths, without hope of being thereunto reſtored, before the ſaid terme be fully complete.

CXXXII.

Proctors prohibited the oath In animam Domini sui.

FOrasmuch as in the probate of Testaments and Suits for administration of the goods of persons dying Intestate, the oath vsually taken by Proctors of Courts *In animam constituentis*, is found to be inconuenient: Wee doe therefore decree & ordaine, That euery Executor or Suitor for administration, shall personally repaire to the Iudge in that behalfe, or his Surrogate, and in his owne person (and not by Proctor) take the oath accustomed in these cases. But if by reason of sickneſſe or age, or any other iust let or impediment, he be not able to make his personall appearance before the Iudge, it shall bee lawfull for the Iudge (there being faith first made by a credible person, of the trueth of his said hinderance or impediment) to grant a Commission to some graue Ecclesiasticall person abiding neere the partie aforesaid, whereby hee shall giue power and authoritie to the said Ecclesiasticall person in his stead, to minister the accustomed oath aboue

aboue mentioned, to the Executor or Suitor for ſuch adminiſtration, requiring his ſaide Subſtitute, that by a faithfull and truſtie meſſenger hee certifie the ſayd Iudge truely and faithfully what he hath done therein. Laſtly, we ordaine and appoint; That no Iudge or Regiſter, ſhall in any wiſe receiue for the Writing, Drawing, or Sealing of any ſuch Commiſsion, aboue the ſumme of ſixe ſhillings and eight pence: whereof one moitie to bee for the Iudge, and the other for the Regiſter of the ſaid Court.

CXXXIII.

Proctors not to be clamorous in Court.

FOraſmuch as it is found by experience, that the lowd and confuſed cries and clamours of Proctors in the Courts of the Archbiſhop, are not onely troubleſome and offenſiue to the Iudges & Aduocates, but alſo giue occaſion to the ſtanders by, of contempt and calumnie toward the Court it ſelfe: that more reſpect may be had to the dignity of the Iudge, then heretofore, and that cauſes may more eaſily and commodiouſly bee handled

and dispatched, We charge and enioyne, That all Proctors in the said Courts do especially intend, that the Acts be faithfully entred and set downe by the Register, according to the aduice and direction of the Aduocate, that the said Proctors refraine loude speech, and brabling, and behaue themselues quietly and modestly, and that when either the Iudges or Aduocates, or any of them, shal happen to speake, they presently be silent vpon paine of silencing for two whole Termes then immediatly following euery such offence of theirs. And if any of them shall the second time offend herein, & after due monition shall not reforme himselfe: let him be for euer remoued from his practise.

Registers.

CXXXIIII.

Abuses to be reformed in Registers.

IF any Register, or his Deputie, or Substitute whatsoeuer, shall receiue any Certificate without the knowledge and consent of the Iudge of the Court, or willingly omit to cause

cauſe any perſons cited to appeare vpon any Court day to be called, or vnduely put off, and deferre the Examination of witneſſes to be examined by a day ſet & aſsigned by the Iudge, or doe not obey and obſerue the iudiciall and lawfull monition of the ſaid Iudge, or omit to write, or cauſe to be written ſuch Citations and Decrees, as are to be put in execution and ſet foorth before the next Court day, or ſhall not cauſe all Teſtaments exhibited into his Office to bee Regiſtred within a conuenient time, or ſhall ſet downe or enact as decreed by the Iudge any thing falſe, or conceited by himſelfe, and not ſo ordered or decreed by the Iudge, or in the tranſmiſsion of Proceſſes to the Iudge *Ad quem*, ſhall adde, or inſert any falſehood or vntrueth, or omit any thing therein, either by cunning, or by groſſe negligence, or in cauſes of Inſtance, or promoted of Office, ſhall receiue any reward in fauour of either partie, or be of counſel directly or indirectly with either of the parties in Suite, or in the execution of their Office, ſhall doe ought elſe maliciouſly, or fraudulently, whereby the ſaid Eccleſiaſticall Iudge or his proceedings may be ſlandred

defamed: We will and ordaine that the ſaid Regiſter of his Deputie or Subſtitute, offending in all, or any of the premiſſes, ſhall by the Biſhop of the Dioceſſe be ſuſpended from the exercise of his Office, for the ſpace of one, two or three moneths, or more, according to the qualitie of his offence, and that the ſayde Biſhop ſhal aſsigne ſome other publike Notarie to execute and diſcharge all things pertaining to his Office, during the time of his ſayd Suſpenſion.

CXXXV.

A certaine rate of Fees due to all Eccleſiaſticall Officers.

NO Biſhop, Suffragan, Chancellor, Commiſſarie, Archdeacon, Officiall, nor any other exerciſing Eccleſiaſticall Iuriſdiction whatſoeuer, nor any Regiſter of any Eccleſiaſticall Courts, nor any Miniſter belonging to any of the ſaid Officers or Courts, ſhal hereafter for any cauſe incident to their ſeueral Offices, take or receiue any other or greater Fees, then ſuch as were certified to the moſt Reuerend Father in God *Iohn* late Archbiſhop of Canterburie, in the yeere of our Lord God, one

one thouſand fiue hundred ninetie and ſeuen, and were by him ratified and approued, vnder paine that euery ſuch Iudge, Officer, or Miniſter offending herein ſhall be ſuſpended from the exerciſe of their ſeuerall Offices, for the ſpace of ſixe moneths for euery ſuch offence. Alwayes prouided that if any queſtion ſhall ariſe concerning the certaintie of the ſaid Fees or any of them: then thoſe Fees ſhall be held for lawfull, which the Archbiſhop of Canterburie for the time being ſhall vnder his hand approoue, except the Statutes of this Realme before made, doe in any particular caſe expreſſe ſome other Fees to be due. Prouided furthermore, that no Fee or money ſhall bee receiued either by the Archbiſhop, or any Biſhop, or Suffragan, either directly or indirectly, for admitting of any into ſacred Orders, nor that any other perſon or perſons vnder the ſaid Archbiſhop, Biſhop, or Suffragan, ſhall for Parchment, Writing, Waxe, Sealing, or any other reſpect thereunto appertaining, take aboue ten ſhillings, vnder ſuch paines as are already by Law preſcribed.

CXXXVI.

A Table of the Rates of Fees to bee set vp in Courts and Registries.

WE do likewise constitute and appoint, that the Registers belonging to euery such Ecclesiasticall Iudge, shall place two Tables, containing the seuerall Rates, and Summes of all the said Fees: one in the vsuall place or Consistorie where the Court is kept, and the other in his Registrie, & both of them in such sort, as euery man whom it concerneth may without difficultie come to the view and perusall thereof, and take a Copie of them: the same Tables to be so set vp before the Feast of the Natiuitie next ensuing. And if any Register shall faile to place the said Tables according to the tenor hereof, he shall be suspended from the execution of his Office, vntil he cause the same to be accordingly done: and the said Tables being once set vp, if hee shall at any time remooue or suffer the same to be remooued, hidden, or any way hindered from sight, contrary to the true meaning of this Constitution, he shall for euery such offence be suspended

ded from the exerciſe of his Office for the ſpace of ſixe moneths.

CXXXVII.

The whole Fees for ſhewing letters of Orders, and other Licenſes due but once in euery Biſhops time.

FOraſmuch as a chiefe and principall cauſe and vſe of Viſitation is, that the Biſhop, Archdeacon, or other aſsigned to Viſite, may get ſome good knowledge of the State, Sufficiencie, and Abilitie of the Cleargie, and other perſons whom they are to Viſite: Wee thinke it conuenient that euery Parſon, Vicar, Curate, Schoolemaſter, or other perſon licenced whoſoeuer, doe at the Biſhops firſt Viſitation, or at the next Viſitation after his Admiſsion, ſhew and exhibite vnto him his Letters of Orders, Inſtitution, and Induction, and all other his Diſpenſations, Licences, or Faculties whatſoeuer, to bee by the ſaid Biſhop either allowed or (if there be iuſt cauſe) diſallowed and reiected: and being by him approued, to be as the Cuſtome is, ſigned by the Regiſter, and that the whole Fees accuſtomed to

bee payed in the Visitations in respect of the premisses, bee payed onely once in the whole time of euery Bishop, and afterwards, but halfe of the saide accustomed Fees, in euery other Visitation during the said Bishops continuance.

¶ Apparitors.

CXXXVIII.

The number of Apparitors restrained.

FOrasmuch as wee are desirous to redresse such abuses and aggrieuances as are saide to grow by Sumners or Apparitors: Wee thinke it meete that the multitude of Apparitors be (as much as is possible) abridged or restrained. Wherefore we decree and ordaine, that no Bishop or Archdeacon, or their Vicars or Officials, or other inferior Ordinaries, shall depute or haue more Apparitors to serue in their Iurisdictions respectiuely, then either they or their predecessors were accustomed to haue thirtie yeeres before the publishing of

these

these our present Constitutions. All which Apparitors shall by themselues faithfully execute their Offices, neither shall they by any colour or pretence whatsoeuer cause or suffer their Mandats to be executed by any Messengers or Substitutes, vnlesse it bee vpon some good cause to be first knowen and approued by the Ordinarie of the place. Moreouer, they shall not take vpon them the office of Promoters or Informers for the Court, neither shall they exact more or greater Fees then are in these onr Constitutions formerly prescribed. And if either the number of the Apparitors deputed shall exceed the foresaid limitation, or any of the saide Apparitors shall offend in any of the premisses, the persons deputing them, if they be Bishops, shall vpon admonition of their superiour discharge the persons exceeding the number so limitted: if inferiour Ordinaries, they shall be suspended from the execution of their Office vntill they haue dismissed the Apparitors by them so deputed, & the parties themselues so deputed shall for euer be remooued from the Office of Apparitors: and if being so remoued, they desist not

from the exercise of their said Offices, let them be punished by Ecclesiasticall censures as persons contumacious. Prouided, that if vpon experience the number of the said Apparitors be too great in any Diocesse, in the iudgement of the Archbishop of Canterbury for the time being, they shall by him be so abridged, as hee shall thinke meete and conuenient.

¶ Authoritie of Synodes.

CXXXIX.

A Nationall Synode the Church representatiue.

WHosoeuer shall hereafter affirme, that the Sacred Synode of this Nation in the Name of CHRIST, and by the Kings Authoritie assembled, is not the true Church of

of ENGLAND by repreſentation, let him be Excommunicated, and not reſtored, vntill hee repent and publikely reuoke that his wicked error.

CXL.

Synodes conclude as well the abſent as the preſent.

WHoſoeuer ſhall affirme, that no maner of perſon either of the Clergie or Laitie, not being themſelues particularly aſſembled in the ſaid ſacred Synode, are to be ſubiect to the Decrees thereof in cauſes Eccleſiaſticall (made and ratified by the Kings Maieſties ſupreme Authoritie) as not hauing giuen their voices vnto them: let him bee Excommunicated, and not reſtored vntill hee repent and publikely reuoke that his wicked error.

CXLI.

Deprauers of the Synode, cenſured.

WHoſoeuer ſhall hereafter affirme, That the ſacred Synode aſſembled as aforeſaid, was a company of ſuch perſons as did conſpire together againſt godly and Religious profeſſors of the Goſpel: and that

that therefore both they and their proceedings, in making of Canons and Constitutions in causes Ecclesiasticall by the Kings authoritie as aforesaid, ought to be despised and contemned, the same being ratified, confirmed, and enioyned by the said Regall Power, Supremacie, and Authoritie: let them be Excommunicated and not restored, vntill they repent and publikely reuoke that wicked error.

WE

WE of our princely inclination, and Royall care for the maintenance of the present Estate and Gouernement of the Church of ENGLAND, by the Lawes of this our Realme now setled and established, hauing diligently, with great contentment and comfort, read and considered of all these their sayd Canons, Orders, Ordinances, and Constitutions agreed vpon, as is before expressed; and finding the same such, as Wee are perswaded will bee very profitable, not onely to our Clergie, but to the whole Church of this our kingdome, and to all the true members of it, (if they be well obserued) Haue therefore for Vs, our

Heires, and lawfull Succeſſours, of our eſpeciall Grace, certaine Knowledge, and meere Motion giuen, and by theſe preſents doe giue our Royall aſſent, according to the forme of the ſayd Statute or Acte of Parliament aforeſayd, to all and euery of the ſaid Canons, Orders, Ordinances, and Conſtitutions, and to all and euery thing in them contained, as they are before written.

And furthermore, Wee doe not onely by our ſayd Prerogatiue Royall, and ſupreme Authoritie in cauſes Eccleſiaſticall, ratifie, confirme, and eſtabliſh by theſe our Letters Patents, the ſayd Canons, Orders, Ordinances, and Conſtitutions, and all and euery thing in them contayned,

as

as is aforesayd: but doe likewise propound, publish, and straightly enioyne and command by our sayd Authority, and by these our Letters Patents, the same to bee diligently obserued, executed, and equally kept by all our louing Subiects of this our kingdome, both within the Prouince of CANTERBVRIE and YORKE, in all points wherein they doe or may concerne euery or any of them, according to this our will and pleasure hereby signified and expressed: and likewise for the better obseruation of them, euery Minister, by what name or title soeuer he be called, shall in the Parish Church or Chappell where he hath charge, reade all the sayd Canons, Orders, Ordinan-

ces and Constitutions once euery yere, vpon some Sundayes or Holy dayes, in the afternoone before Diuine Seruice, diuiding the same in such sort, as that the one halfe may bee read one day, and the other another day: the Booke of the sayd Canons to be prouided at the charge of the Parish betwixt this and the Feast of the Natiuity of our Lord God next ensuing: Straightly charging and commaunding all Archbishops, Bishops, and all other that exercise any Ecclesiasticall Iurisdiction within this Realme, euery man in his place, to see, and procure (so much as in them lieth) all and euery of the same Canons, Orders, Ordinances and Constitutions to be in all poynts duely obserued, not

sparing

fearing to execute the Penalties
them ſeuerally mentioned, vpon
that ſhal wittingly or wilfully breake,
or neglect to obſerue the ſame, as they
tender the honour of God, the peace
of the Church, the tranquiltie of the
Kingdome, and their dueties and
ſeruice to Vs their King and Soue-
reigne.

In witneſſe, &c.

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